

Richard Challoner of
wine cooper at Lewes in Sussex
married Grace Willard & being
a rigid Presbyterian got his son
Richard baptised by a minister
of that persuasion & died soon
after his birth ^{which occurred} on 29 Sept
1691 ^{Michaelmas Day} His Mother was afterwards
housekeeper in 2 catholic families
& embraced y^e catholic faith, in
which her son was instructed
either at y^e house of Sir John Gage
in Sussex, or at that of Mr Holman
of Washworth, in Northamptonshire
where y^e celebrated & Rev J^r Gother
(or as he wrote his name Goter)
was chaplain & d. 1704 having
written his Lessons on y^e Epistles
& Gospels in one of y^e rooms, as
Rev Alban Butler did after-
wards a considerable portion of
his Saints Lives. Dr Challoner
always professed y^e greatest esteem
for Mr Gother, by whose means he
was sent to Douay (not. 29 July 1704)

Augusta is a name for London perhaps
as ~~Catholic~~ ^{Protestant} were then prohibited
In 1742 it was dangerous to print Cat. Books
Father ^{Byington} his mother being a gentle
Mr. C. ^{providentially} fell under the
case of a priestly ^{preached} convert ^{Plotter}
as he went abroad when about 12.
He was 29 when he came on & Miss.
1730. same age as I was, when sent to U.
17403 go it was ^{thoroughly} ^{thorough}
Thorp, p. 1. ^{being} ^{Coast} to 13.
McKee, he assisted, & succeeded him
See Cath. Christian ^{London 1737} Middleb.
Letter of 1729. ^{which offended} ^{of} ^{Protestants} ^{he} ^{refused} ^{to} ^{accept}
also ^{grounds} of ^{Dr.}
7th Ed: 1752. caveat ag. Methodists, &c.
also a Life compiled from Rev Bernard
& Milner, by Charles Butler. The Book states
The grounds of ^{Catholic} ^{doctrine} was used
as a catechism for of higher classes
at Douay Cat. till its suppression 1793
during of Rev. "Reign of Terror"
On of ^{condign & partly} ^{scriptural} ^{justified}
punishment of Robespierre
24 July 1794, & few students remained
at State prison of Dourlens in
Belgium, about 25, out of 150, & usual
number in flourishing times, - were
allowed to return into England. But
of Cat. & its finances were lost to
of Eng. Mission, though indemnifica-
tion was made by ^{London} ¹⁸ ^{Lord} ^{of} ^{Treasure}
to Eng. Commissioners, as Lord Gifford
decided ^{money} was for ^{superstition}
& soon after died - Geo W. Stander it &

G. L. Haydon 210

THE
GROUNDS
OF THE
OLD RELIGION:
OR,

Some General Arguments in Favour of
the CATHOLICK, APOSTOLICK,
ROMAN Communion.

COLLECTED

From both Ancient and Modern Contro-
vertists, and modestly proposed to the
Consideration of his COUNTRYMEN.

By a CONVERT. *K* * 127 an not
Dr. Ric. Challoner b. 1691 went to death 1781, aged 90.
and Michael 29 September (31 July 1704)

Thus saith the Lord, Stand ye in the Ways and see,
and ask for the old Paths, where is the good Way,
and walk therein, and ye shall find Rest for your
Souls. JEREM. vi. 16.

Printed at AUGUSTA in MDCCLII.





T H E

P R E F A C E.



THE great Business of a Christian, and the only End for which God made Man, is to know, love, and to serve his Maker in this Life, according to that Religion which he has instituted, and so to secure to his Soul a happy Being hereafter in the eternal Enjoyment of the Sovereign Good. This is the one Thing necessary, St. Luke x. If this be secured, all is well; if this miscarry, all is lost. It must be therefore of the utmost Importance to find out this true way of serving God according to his Appointment, by making a diligent Search, which, among this great Variety of Sects, is the Religion of divine Institution; and having found it out, to follow this true Way of God, and walk according to its Directions and Precepts.

Whosoever believes a God and a revealed Religion, must be convinced of the Importance of this Search. For whosoever believes a God, must believe

A

lieve him to be the Truth, and that he can approve of nothing but the Truth: And whosoever believes that this God of Truth has revealed to Man the Religion by which and in which he would be worshipped, must also believe that 'tis the indispensable Duty of Man, in consequence of the Will and Ordinance of his Maker, to seek out and embrace this true way of Worship, which he has revealed. Nothing but invincible Ignorance can excuse the Followers of a false Religion, from High Treason against the Author and Founder of the true Religion. He that is not with me, says God's Truth, St. Luke xi. 23. is against me; and whosoever is against God's Truth, is on the Side of Satan the Father of all Lyes, and is a Rebel to the God of Truth. Nor can any Man here plead invincible Ignorance, who is not willing to make the best Search he is able, and use the best Means to find out and embrace this true Religion, whatever Pains it may cost him, or whatever he may suffer on that Account.

Ask and you shall receive, says the Saviour of the World; seek and you shall find, knock and it shall be opened unto you. Here must be the Means to find out God's Truth in Matters of Religion. Oh! that Men would thus heartily pray, and diligently seek; no doubt they would find it. God's true Church is a City built upon a Hill, easy to be seen by those that will not shut their Eyes. His true Religion carries with it so many illustrious Marks, that it is easily distinguished from all false Opinions: His Truth is bright and glorious, and cannot long be hid from those that

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that seek it in earnest; but quickly discovers itself to its Friends and Lovers. But Self-Love, Interest, human Respects, a false Point of Honour, Prejudice of Education, and the like, hinder Persons from being sincere Friends and Lovers of the Truth, when it squares not with their Inclinations; and how easy is it for the Understanding to be imposed upon, when the Will is already gained to the wrong Side of the Question, and has no sincere Mind to be undeceived?

In such Cases as these, 'tis plain the Ignorance of God's Truth is not invincible; and that the erroneous Conscience which is thus formed by Inclinations and Self love, tho' it may for the present make the broad Way seem right to a Man, will not prevent the End thereof from being the Ways of Death, Prov. xvi. 25. How much less can they plead invincible Ignorance, who are resolved not to examine, for fear of giving themselves any Trouble or Uneasiness; who sit down contented with the Opinion in which they have been educated, right or wrong; industriously avoiding all such Books and Conversation as might better inform them. Surely such a Disposition as this, so far from entitling Persons to the Excuse of invincible Ignorance, is in itself highly criminal, and involves the Guilt of a Rebellion to God's Light.

To such as are better disposed, and are willing to make proper Search into the Truth in Matters of Religion, the following Sheets may be of some Use. The Author is sensible, that the Things of

this World all seem to stand against the Old Religion in this Nation: The general Prejudice of the People, the penal Laws, the Authority of the Magistrate, the Interest of the Clergy, the Eloquence of the Pulpit, the Learning of the Universities, the Favour of Men in Power, the Influence of Education; in a Word, all temporal Considerations of Honour, Profit and Pleasure are visibly on the Protestant Side. To ballance these worldly Advantages, which are apt to have a powerful Influence on Mens Minds, he presents his Catholick Reader with a Set of Motives of a superior Nature, which will satisfy him, that if he has the World against him, he has at least God and his Truth on his Side: And to his Protestant Reader, if any of them shall peruse this Tract, he represents the Grounds he himself had to prefer the Catholick Communion before all others, hoping if he will also examine these Grounds without Prejudice, he will not condemn his Choice; or at least, that he will be convinced that Catholics ought not to be persecuted for following the Religion of their Forefathers, recommended to them by such a Variety of the strongest Arguments.

If any one shall take in hand to make a Reply to these Grounds of the Old Religion; 'tis hoped he will be a generous Adversary: And instead of Satire and Misrepresentation, employ solid Arguments; and bring, if he can, as good Motives and Grounds for his own Religion, as these are that are here alledged in Favour of ours: A Task that has scarce yet been undertaken, much less

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less executed. But if instead of this he will call in to his Assistance the *Brachium Seculare*, as some have done, or otherwise seek by Violence to stop the Mouth of Truth, and suppress its Light; he will in the Judgment of all the World, dishonour the Cause, and betray its Weakness; which in a free Nation dares not stand the Test of an impartial Examination.

I shall say no more by way of Preface, but only beg of the God of Truth to give his Blessing to this small Essay; that his Truth may prevail to his own greater Honour and Glory, and the Salvation of Souls redeemed by the precious Blood of his Son.



T H E

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THE
G R O U N D S
OF THE
Old RELIGION, &c.

C H A P. I.

*Plain Scripture : Or the Scripture Doctrine
of the Church, and its perpetual Visibi-
lity and Infallibility.*

S E C T. I.

*Scripture Texts of the Old and New Testament, relat-
ing to the Church of Christ.*

ISAIAH, Chap. ii. v. 2, &c. *It shall come to
pass in the last Days [so the Scripture calls the
time from Christ's Coming till the End of the
World] that the Mountain of the Lord's House [the
Church] shall be established in the Top of the Moun-
tains, and shall be exalted above the Hills, and all
Nations*

Nations shall flow unto it, and many People shall go and say, Come ye and let us go up to the Mountain of the Lord, to the House of the God of Jacob; and he will teach us of his Ways, and we will walk in his Paths; for out of Zion shall go forth the Law, and the Word of the Lord from Jerusalem. And he shall judge among the Nations, and shall rebuke many People: And they shall beat their Swords into Plow-shares, and their Spears into Pruning-hooks, &c. which Text is visibly to be understood of the Kingdom or Church of Christ, in which and by which he teaches and exercises Judgment for ever.

Chap. ix. v. 6, 7. Unto us a Child is born, unto us a Son is given, and his Government shall be upon his Shoulders: And his Name shall be called Wonderful, Counsellor, the Almighty God, the everlasting Father, the Prince of Peace. Of the Increase of his Government and Peace there shall be no End, upon the Throne of David, and upon his Kingdom, to order and establish it with Justice and with Judgment from henceforth even for ever. The Zeal of the Lord of Hosts will perform this. This Text informs us, that the spiritual Kingdom, that is, the Church of Christ, is by him—ordered and established with Judgment and with Justice for ever: And that of the Increase of his Government and Peace therein there shall be no End.

Chap. xxxv. v. 4, 5, &c. Behold your God will come—he will come and save you. Then the Eyes of the Blind shall be opened, and the Ears of the Deaf shall be unstopped. Then shall the lame Man leap as an Hart, and the Tongue of the Dumb sing, &c. V. 8. And a Highway shall be there, and it shall be called the Way of Holiness, the Unclean shall not pass over it, the Way-faring Men, though Fools, shall not err therein. Here the Church of Christ is described as a High-way, a Way of Holiness, a Way so plain, and so secure, that the way-faring Men, though Fools, if they will but be guided by her, shall not err therein.

Chap.

Chap. liv. The Contents of which, according to the Protestant Bible, are, *The Amplitude of the Gentiles Church, their Safety, their Deliverance out of Affliction, their fair Edification, and sure Preservation.* V. 1, &c. Sing, O barren, thou that didst not bear, break forth into singing, and cry aloud thou that didst not travail with Child: For more are the Children of the Desolate, than the Children of the married Wife, saith the Lord. Enlarge the Place of thy Tent, and let them stretch forth the Curtains of thine Habitations: Spare not, lengthen thy Cords, and strengthen thy Stakes. For thou shalt break forth on the Right hand, and on the Left, and thy Seed shall inherit the Gentiles, and make the desolate Cities to be inhabited. Fear not, for thou shalt not be ashamed: Neither be thou confounded, for thou shalt not be put to Shame: For thou shalt forget the Shame of thy Youth, and shalt not remember the Reproach of thy Widowhood any more. For thy Maker is thine Husband, the Lord of Hosts is his Name; and thy Redeemer the holy one of Israel, the God of the whole Earth shall he be called, &c. V. 9, 10. For as I have sworn that the Waters of Noah should no more go over the Earth; so have I sworn that I would not be wrath with thee, nor rebuke thee. For the Mountains shall depart, and the Hills be removed; but my Kindness shall not depart from thee, neither shall the Covenant of my Peace be removed, saith the Lord, that hath Mercy on thee. V. 13, &c. And all thy Children shall be taught of the Lord, and great shall be the Peace of thy Children. In Righteousness shalt thou be established: Thou shalt be far from Oppression, for thou shalt not fear; and from Terror, for it shall not come near thee. Behold, they shall surely gather together, but not by me: Whosoever shall gather together against thee, shall fall for thy Sake. V. 17. No Weapon that is formed against thee shall prosper; and every Tongue that shall arise against thee in Judgment, thou shalt condemn. Glorious Promises of God's perpetual Favour to his Church; neither limited to any Time, nor restrain-

ed by any Condition: But confirmed by an absolute Oath, like to that which God made to Noah, that there should not be a second Flood, Gen. viii. and ix.

Chap. lix. v. 19, 20, 21. *They shall fear the Name of the Lord from the West, and his Glory from the Rising of the Sun: When the Enemy shall come in like a Flood, the Spirit of the Lord shall lift up a Standard against him. And the Redeemer shall come to Zion, and unto them that turn from Transgression in Jacob, saith the Lord. As for me, this is my Covenant with them, saith the Lord. My Spirit that is upon thee, and my Words which I have put in thy Mouth, shall not depart out of thy Mouth, nor out of the Mouth of thy Seed, nor out of the Mouth of thy Seeds Seed, saith the Lord, from henceforth and for ever.* A most illustrious Promise of the perpetual Presence of the Spirit of God with the Church; and of God's ever maintaining in her Mouth the pure Profession of the whole Doctrine of Christ.

Chap. lx. has for its Contents, according to the Editors of the Protestant Bible, *The Glory of the Church in the abundant Access of the Gentiles, and the great Blessings after a short Affliction.* V. 1. *Arise, shine, for thy Light is come, and the Glory of the Lord is risen unto thee, &c.* V. 3. *And the Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising, &c.* V. 11, 12. *Thy Gates shall be opened continually, they shall not be shut Day nor Night, that Men may bring to thee the Forces of the Gentiles, and that their Kings may be brought. For the Nation and Kingdom that will not serve Thee shall perish.* V. 15, 16. *I will make thee an eternal Excellency, a Joy of many Generations. Thou shalt also suck the Milk of the Gentiles, and shalt suck the Breasts of Kings.* V. 18, &c. *Violence shall no more be heard in thy Land, Wasting nor Destruction within thy Borders; but thou shalt call thy Walls Salvation, and thy Gates Praise. The Sun shall be no more thy Light by Day, neither for Brightness shall the Moon give Light unto thee. But the Lord shall be unto thee an ever-lasting*

lasting Light, and thy God thy Glory, Thy Sun shall no more go down, neither shall thy Moon withdraw itself, for the Lord shall be thine everlasting Light, and the Days of thy Mourning shall be ended, &c.

Chap. lxii. *For Zion's Sake will I not hold my Peace, and for Jerusalem's [the Church's] Sake I will not rest, untill the Righteousness thereof go forth as Brightness, and the Salvation thereof as a Lamp that burneth. And the Gentiles shall see thy Righteousness, and all Kings thy Glory, &c. V. 4. Thou shalt no more be termed forsaken; neither shall thy Land any more be termed desolate—for the Lord delighteth in thee, &c. V 6. I have set Watchmen upon thy Walls, O Jerusalem, which shall never hold their Peace Day nor Night.* Here God ensures to his Church a Succession of Watchmen, that is, of orthodox Pastors and Teachers, who shall perpetually publish his Praises, and teach his heavenly Doctrine without ceasing.

Jeremiah, Chap. xxxi. v. 31, &c. *Behold, the Days come, saith the Lord, that I will make a new Covenant with the House of Israel, and with the House of Judah; not according to the Covenant that I made with their Fathers in the Day that I took them by the Hand to bring them out of the Land of Egypt (which my Covenant they broke. &c.) But this shall be the Covenant that I will make with the House of Israel after those Days, saith the Lord, I will put my Law in their inward Parts, and will write it in their Hearts, and will be their God, and they shall be my People. And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, know the Lord: For they shall all know me, from the least of them to the greatest of them, saith the Lord.* So far of the Establishment of the new Law, and of the Abundance of the Knowledge and Grace of God, with which the Children of this new Law, that is, the Children of the Church of Christ, should be replenished. What follows is to ensure unto this Church of the new Law the perpetual Continuance of these Blessings, in the Quality of a num-

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merous and ever visible Society. V. 35, 36, 37. Thus saith the Lord, which giveth the Sun for a Light by Day, and the Ordinances of the Moon and the Stars for a Light by Night: Which divideth the Sea, when the Waters thereof roar, the Lord of Hosts is his Name. If these Ordinances depart from before me, saith the Lord, then the Seed of Israel also [the Church] shall cease from being a Nation before me for ever. Thus saith the Lord, if Heaven above can be measured, and the Foundations of the Earth searched out beneath: I will also cast off all the Seed of Israel [the Church] for all that they have done, saith the Lord.

Chap. xxxiii. v. 14, &c. Behold, the Days come, saith the Lord, that I will perform that good Thing which I have promised unto the House of Israel, and to the House of Judah. In those Days and at that Time will I cause the Branch of Righteousness [Christ] to grow up unto David, and he shall execute Judgment and Righteousness in the Land. In those Days shall Judah be saved, and Jerusalem shall dwell safely; and this is the Name wherewith he shall be called, the Lord our Righteousness. So far of the Coming of Christ for the Work of our Redemption: What follows evidently relates to the perpetual Continuance of the Church of Christ, his spiritual Seed, and of her Priesthood for ever. V. 17, &c. For thus saith the Lord, David shall never want a Man to sit upon the Throne of the House of Israel. [This is accomplished in Christ the Offspring of David, who reigns in his Church, the spiritual House of Israel for ever. St. Luke i. v. 33.] Neither shall the Priests, the Levites, want a Man before me to offer Burnt-Offerings, and to kindle Meat-offerings, and to do Sacrifice continually. [The Prophet speaks of the Christian Priesthood and its Functions, under the Notion of those Sacrifices, which were at that Time in Use. *Stillingfleet Orig. Sacrae*, L. 2. C. 6. P. 189.] V. 20, 21. Thus saith the
the

the Lord, if you can break my Covenant of the Day, and my Covenant of the Night, and that there should not be Day and Night in their Season: Then may also my Covenant be broken with David my Servant, that he should not have a Son to reign upon his Throne; and with the Levites the Priests my Ministers. As the Host of Heaven cannot be numbered, neither the Sand of the Sea measured; so will I multiply the Seed of David my Servant, and the Levites that minister unto me. "Now let the Jews tell," says Mr. Lesley, Christianity Demonstrated, 7th Edit. P. 101. "in which Son of David this is fulfilled, except only in our Christ; and how this is made good to the Priests and Levites otherwise than as Isaiah prophesied, Chap. lxvi. v. 21. And I will also take of them [the Gentiles] for Priests and for Levites, saith the Lord." It must then be visible to all Christians, that this glorious Promise relates to the Church of Christ; and that all Nature shall sooner turn upside down, than the Church shall cease to have a continual Succession of orthodox Pastors.

Ezekiel, Chap. xxxvii. v. 24, &c. visibly also relates to the Kingdom, that is, to the Church of Christ. David my Servant [that is, Christ who is of the House of David] shall be King over them: and they all shall have one Shepherd: They shall also walk in my Judgments, and observe my Statutes, and do them—Moreover, I will make a Covenant of Peace with them, and it shall be an everlasting Covenant with them, and I will place them, and multiply them, and will set my Sanctuary in the midst of them for evermore.—So far of the Church of Christ.

Daniel, Chap. ii. interpreting the Dream of Nebuchadnezzar, v. 34, 35. Thou sawest till that a Stone was cut out without Hands, which smote the Image upon his Feet—and broke them to Pieces—and the Stone that smote the Image became a great Mountain, and filled the whole Earth. V. 44. And

The GROUNDS of

in the Days of these Kings shall the God of Heaven set up a Kingdom [the Church or Kingdom of Christ] which shall never be destroyed—and it shall stand for ever.

Psalm xlviii. was written, according to the Publishers of the Protestant Bible, of the Ornaments and Privileges of the Church. V. 1. &c. *Great is the Lord, and greatly to be praised, in the City of our God, in the Mountain of his Holiness [that is, in his Church.] Beautiful for Situation, the Joy of the whole Earth, is Mount Zion, [the Church] on the Sides of the North, the City of the great King. God is known in her Palaces for a Refuge, &c. v. 8. As we have heard, so we have seen in the City of the Lord of Hosts, in the City of our God; God will establish it for ever.*

Psalm lxxii. under the Type of Solomon and his Kingdom was also written in Truth of Christ and his Kingdom, that is, his Church. V. 5. *They shall fear Thee as long as the Sun and Moon endureth, throughout all Generations. V. 7. In his Days [that is, after the Coming of Christ] shall the Righteous flourish, and abundance of Peace so long as the Moon endureth. V. 8. His Dominion shall be also from Sea to Sea, and from the River unto the Ends of the Earth. V. 11. All Kings shall fall down before him, all Nations shall serve him, &c.*

Psalm lxxxix. relates also to Christ and his Church: V. 3. and 4. *I have made a Covenant with my Chosen, I have sworn unto David my Servant: Thy Seed [Christ and his Church] will I establish for ever, and build up thy Throne to all Generations. V. 27, &c. I will make him my first-born, higher than the Kings of the Earth. My Mercy will I keep for him for evermore, and my Covenant shall stand fast with him. His Seed also will I make to endure for ever, and his Throne as the Days of Heaven. If his Children forsake my Law, and walk not in my Judgments, If they break my Statutes, and keep*
not

not my Commandments : then will I visit their Transgressions with the Rod, and their Iniquities with Stripes. Nevertheless, my loving Kindness will I not utterly take from him, nor suffer my Faithfulness to fail : My Covenant will I not break, nor alter the thing that is gone out of my Lips. Once have I sworn by my Holiness, that I will not lie unto David. His Seed shall endure for ever, and his Throne as the Sun before me. It shall be established for ever as the Moon, and as a faithful Witness in Heaven. Which glorious Promise is understood of the Church of Christ, the spiritual Seed of David, by Calvin himself, L. 4. Inst. C. 1. Sect. 27 ; and indeed cannot by any Christian be applied to the carnal Seed and Throne of David, which is long since gone to ruin.

Psalm cxxxiii. v. 13, 14. *The Lord hath chosen Zion, [the Church] he hath desired it for his Habitation. This is my Rest for ever : here will I dwell, for I have desired it.*

St. Matthew, Chap. xvi. v. 18. *I say to thee, thou art Peter [that is, a Rock] and upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.*

Chap. xviii. v. 17, 18. *If he shall neglect to hear them, tell it to the Church. And if he neglect to hear the Church, let him be unto thee as an heathen Man, and a Publican. Verily I say unto you, whatsoever ye shall bind on Earth, shall be bound in Heaven ; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.*

Chap. xxviii. v. 18, 19, 20. *All Power is given unto me in Heaven and Earth. Go ye therefore and teach all Nations, baptizing them in the Name of the Father, &c. teaching them to observe all Things whatsoever I have commanded you : and lo, I am with you always even unto the End of the World.*

St. Luke, Chap. i. v. 33. He [Christ] shall reign over the House of Jacob [the Church] for ever; and of his Kingdom there shall be no End.

Chap. x. v. 16. He that beareth you [the Pastors of the Church] beareth me: And he that despiseth you, despiseth me: And he that despiseth me, despiseth him that sent me.

St. John, Chap. x. v. 16. Other Sheep I have, which are not of this Fold; them also I must bring, and they shall hear my Voice; and there shall be one Fold, and one Shepherd.

Chap. xiv. v. 16, 17. I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever; even the SPIRIT OF TRUTH. V. 26. The Comforter, which is the Holy Ghost, whom the Father will send in my Name, he shall teach you all things, &c.

Chap. xiv. v. 13. When he, the Spirit of Truth, is come, he will guide you into all Truth.

Ephesians, Chap. iv. 11, 12, &c. He gave some Apostles, &c. and some Pastors and Teachers, for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ; till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, unto the Measure of the Stature of the Fulness of Christ; that we may henceforth be no more Children tossed to and fro, and carried about with every Wind of Doctrine, by the Sleight of Men, and cunning Craftiness, whereby they lie in wait to deceive; but speaking the Truth in Love, may grow up into him in all Things, which is the Head, even Christ, &c.

Chap. v. ver. 23, 24, &c. The Husband is the Head of the Wife, even as Christ is the Head of the Church: and he is the Saviour of the Body. Therefore as the Church is subject unto Christ, so let the Wives be to their Husbands in all Things. Husbands, love your Wives, even as Christ also loved the Church, and gave himself for it: that he might sanctify and cleanse

cleanse it with the washing of Water by the Word, that he might present it to himself a glorious Church, not having Spot or Wrinkle, or any such thing, but that it should be holy and without Blemish. So ought Men to love their Wives as their own Bodies: He that loveth his Wife, loveth himself. For no Man ever yet hated his own Flesh; but nourisheth it and cherisheth it, even as the Lord the Church. For we are Members of his Body, of his Flesh, and of his Bones. For this Cause shall a Man leave his Father and his Mother, and shall be joined unto his Wife, and they two shall be one Flesh. This is a great Mystery, but I speak concerning Christ and the Church. See Coloss. i. v. 18.

1 Tim. iii. v. 14, 15. These things I write to thee, that thou may'st know how thou oughtest to behave thyself in the House of God, which is the Church of the living God, the Pillar and Ground of the Truth.

S E C T. II.

Catholick Propositions contained in the Texts of Scripture above quoted.

1. **T**H E Church is the Kingdom of Christ, in which he ever lives and reigns, St. Luke i. v. 33. This Kingdom shall never be destroyed, but shall stand for ever, Dan. ii. v. 44.

2. The Church is the City of the great King, Ps. xlviii. v. 2. Beautiful for Situation, the Joy of the whole Earth, Ibidem; which God will establish for ever, v. 8. and which he hath chosen for the Place of his Rest, and his Habitation for ever, Ps. cxxxii. v. 13, 14.

3. The Church is the House of the living God, 1 Tim. iii. v. 15. Seated upon a Mountain, exalted above all Mountains, Isai. ii. v. 2. in which God teaches his Ways to all Nations, and exerciseth Judgment, v. 3, 4.

4. The Church is the *Fold*, of which Christ is the *Shepherd*, St. *John* x. v. 16. The *Body*, of which Christ is the *Head*, Col. i. v. 18. Eph. v. v. 23. The *Spouse*, of which he is the *Bridegroom*, Eph. v. v. 31, 32; ever *subject* to him, and faithful to him, v. 24; ever *loved* and *cherished* by him, v. 25, 29; and joined to him by an indissoluble Union, v. 31, 32; *sanctified* by him, v. 26; and made a *glorious Church*, without Spot, or Wrinkle, holy, and without Blemish, v. 27.

5. The Church is the *Pillar and Ground* (or *strong Foundation*, ἐδeσις καὶ ὑπόμνημα) of the Truth, 1 Tim. iii. v. 15.

6. The Church is the *Highway of Holiness*, in which even *Fools*, if they will but be guided by her, *shall not err*, *Isai.* xxxv. v. 8.

7. The Church is by the *wisest* of all *Builders*, even Christ himself, *built upon a Rock*, St. *Matt.* xvi. v. 18. Proof against all *Inundations* and *Tempests*, St. *Matt.* vii. v. 24, 25. And the *Gates of Hell*, that is, the *Powers of Darkness and Error*, shall never be able to *prevail against it*, Chap. xvi. v. 18.

8. The Children of the Church shall continue in the *Fear of the Lord*, as long as the *Sun and Moon endureth*, throughout all *Generations*, Ps. lxxii. v. 5. They shall *flourish in Righteousness and abundance of Peace*, so long as the *Moon endureth*, v. 7.

9. Christ shall be *King and Shepherd* over them, and they shall *walk in God's Judgments*, and observe his *Statutes*: And he will *set his Sanctuary in the midst of them for evermore*, *Ezekiel* xxxvii. v. 24, 26.

10. God has made an *everlasting Covenant of Peace* with his Church, *Ezek.* xxxvii. v. 26. A *Covenant* like that of *Noah*, confirmed by God's *solemn Oath*, and never to be altered, *Isai.* liv. v. 9, 10. A *Covenant* which the Church, on her part, shall never break, *Jeremiah* xxxi. v. 31, &c. A

Covenant

Covenant like that of the Day and Night, to stand for all Generations, *Jerem. xxxiii. v. 20, 21.* In virtue of this Covenant, whatever Sins may be committed by any of the Children of the Church, she shall endure for ever as the Sun, and never be cast off, *Psa. lxxxix. v. 27, &c.* God's Kindness shall never be removed from her, nor his Indignation be let loose against her, *Isai. liv. v. 9, 10.* In virtue of this Covenant, the Spirit of God shall be always with her, and his Words, that is, the whole Profession of the pure Christian Faith, which he has put in her Mouth, shall never depart from her, *Isai. lix. v. 20, 21.*

11. The Church is the Government of Christ, which he will establish in Peace, with Justice and with Judgment for ever, *Isai. ix. v. 6, 7.*

12. The Pastors of the Church have been given her by Christ to maintain her in Unity and Truth, *Eph. iv. 11, 12, &c.* With these Pastors, Christ (who is the Way, the Truth, and the Life, *St. John xiv. v. 6.*) has promised to be always even till the End of the World. *St. Matt. xxviii. v. 20.* He that heareth them heareth Christ, *St. Luke x. v. 16.* He that refuseth to hear them, is to be looked upon as a Heathen and a Publican, *St. Matt. xviii. v. 17.* With them, the Ho'y Ghost, the Spirit of Truth, shall abide for ever, *St. John xiv. v. 17.* to teach them all things, *v. 26.* and to guide them into all Truth, *St. John xvi. v. 13.*

13. God is the everlasting Light of the Church, and her Sun shall never go down, *Isaiah lx. v. 18, 19, &c.*

14. God has placed Watchmen on her Walls, that shall never hold their Peace, *Isaiah lxii. v. 6.*

15. Whosoever shall gather together against her, shall fall for her Sake, *Isaiah lx. v. 15.* No Weapon that is formed against her shall prosper, *ver. 17.* And the Nation and Kingdom that will not serve her, shall perish, *Isaiah lx. v. 12.*

Catholic Inferences out of these Scripture Propositions.

1. **T**H E Church, according to the Scriptures above quoted, is the *Kingdom* of Christ, in which he *reigns for ever*: Therefore Christ will never suffer his Church to be conquer'd by Satan.

2. The Church is the *City* of Christ, the *Place of his Rest and Habitation for ever*. Therefore he will never permit the Enemy to wrest it out of his Hands.

3. The Church is the *House of God*, which he will never give up to the Devil. Here God *dwells*, here he *teaches*, here he has erected his Seat of *Judgment*. Here then alone is the Seat of *Truth*.

4. The Church is the *Fold*, the *Body*, the *unspotted Spouse of Christ*. No one can take his *Fold* from him, nor separate his *Body* from him: And his *Spouse* shall never be the Prostitute of Satan.

5. The Church is the *Pillar and Ground of Truth*. The *Pillar and Ground of Truth* can never uphold Error.

6. The Church is a *Highway of Holiness*, in which *even Fools shall not err*. Therefore the Church herself shall never err.

7. The Church is *built upon a Rock*, and the *Gates of Hell shall not prevail against her*: Therefore she is for ever secure against all damnable Errors.

8. The Church shall *fear the Lord*, and *flourish in Righteousness and Peace*, as long as the *Sun and Moon endure*. Therefore she shall never go astray from the Lord, into the Paths of Superstition and Idolatry.

9. She shall *walk in God's Judgments*, and *observe his Statutes*: And his *Sanctuary shall be in the midst of her for evermore*. Therefore she shall never be corrupted by wicked Errors.

10. God has made a *Covenant* with her, confirmed by a solemn *Oath*, that he will never suffer his *Kindness* to depart from her. A *Covenant* by which his holy *Spirit*, the Spirit of Truth, shall be ever with her; and the *Words* which he at first put in her Mouth shall be faithfully profess'd by her Seed to all Generations. Therefore she never has, nor ever will depart from God's Truth.

11. Christ is the *Governor* of the Church, and he orders and establishes her with *Justice*, and with *Judgment* for ever. Therefore she can never be perverted by the Devil.

12. Christ has given *Pastors* and *Teachers* to the Church, to maintain her in *Unity* and *Truth*, till we all come to him: By adhering to these, we were to be kept from Error, and grow up into Christ. 'Tis absurd then to imagine there ever was a Time, in which the whole Body of these Pastors should be the very Men, that should lead us astray from Christ, and carry us into Error.

13. With the Pastors of the Church, succeeding the Apostles, Christ has solemnly promised to be always even till the end of the World. Therefore they shall never go astray from him.

14. He that hears the Ministers of Christ, heareth Christ himself. Therefore the Faithful could never be led astray from Christ, by hearing his Ministers, the whole Body of Bishops and Priests, Successors of the Apostles.

15. He that neglecteth, or refuseth to hear the Church, in her Pastors, is to be regarded by Christian Men, as a *Heathen* or a *Publican*: Therefore Christ would never permit the whole Body of the Pastors of the Church to teach Error.

16. With the Pastors of the Church, the Apostles and their Successors, the Holy Ghost, the Spirit of Truth, is to abide for ever, to teach them all Things, and to guide them into all Truth. Therefore they shall never corrupt the Faith, first deliver-

ed to the Saints, either by adding to it, or retrenching from it.

17. God is the *everlasting Light* of his Church: Therefore she shall never fall under the Darknes of Error.

18. Her *Watchmen*, divinely appointed, *shall never hold their Peace*: Therefore they shall never betray their Trust.

19. All that shall oppose her shall come to nothing, and whosoever shall refuse to serve her, *shall perish*. Therefore there shall never be a Time in which it shall be necessary to oppose her, or to revolt from her.

20. From all these Propositions this Conclusion evidently follows, that as the whole Church of Christ could never go astray from the Faith, so she could never stand in need of a Reformation of her Faith.

Compare now this Scripture Doctrine concerning the Church, with the System of those, who to justify their going out from her Communion, pretend that the Church has failed; that she has been corrupted with damnable Errors; that she has made Additions to the sacred Depositum of Faith; that she has brought in Superstition and Idolatry; insomuch that the whole Christian World was at once drowned in abominable Idolatry, and that for eight hundred Years and more: That there was a Necessity of separating from the whole Christian World; and no Union to be had with Christ, but by such a Separation; that a little more than two hundred Years ago, there was no Church upon Earth, with which a Christian could have joined in Communion, without being liable to be led astray by pernicious Errors, &c. Compare, I say, with this System, (which was the general Cry of all the first Reformers, and the chief Ground upon which they built their new-raised Communion, and is to this Day the main Foundation upon which their Followers venture their Souls,) the Scripture Doctrine

of the Church contained in the Propositions which we have above transcribed from the express Words of Holy Writ; and you will find that Light and Darknes are not more opposite. The one represents to us the Church of Christ ever *flourishing* till Time itself shall end, *founded upon a Rock, Proof against all the Power of Hell*, secured against Error, by the *perpetual Presence* and Assistance of Christ her King, Head, Shepherd, and Spouse; taught and directed by the Holy Ghost, *the Spirit of Truth*; herself *the Pillar and Ground of Truth*; furnished with a *Succession of Pastors* divinely appointed, and divinely assisted, who shall *never be silenced*; secured by a solemn Oath of God's Peace and Kindness for ever: And that his Spirit, the pure Profession of his Words, his Light, and his Sanctuary, shall be with her for evermore. The other pretends, that after the first three or four hundred Years, the whole Church was overrun with Superstitions; that the Powers of Darknes prevailed over her; that she was corrupted by Errors; drowned in Idolatry; forsaken by Christ, and his Holy Spirit; that her Pastors themselves all went astray, all forsook God's Holy Word, incurred his Indignation, exchanged his Light for Darknes, and his Sanctuary for the Kingdom of Antichrist. These two Systems are so opposite that they cannot both be true: Therefore, if one be grounded upon plain Scripture, as it visibly is, the other, which is the main Foundation of all modern Sectaries, must needs be groundless.

S E C T. IV.

Catholick Theses concerning the Church, extracted out of the Scriptures, by which she is proved to be infallible in Matters of Faith.

1. **T**H E Church of Christ stands for ever. See Ps. xlviii. v. 8. Ps. lxxii. v. 5, 7. Ps. lxxxix. v. 3, 4, 29, 36, 37. Ps. cxxxii. v. 13, 14.

14. *Isaiah* ix. v. 7. Chap. liv. v. 9, 10. Chap. lix. v. 20, 21. Chap. lx. v. 15, 18, &c. Chap. lxii. v. 6. *Jerem.* xxxi. v. 35, 36, &c. Chap. xxxiii. v. 17, &c. *Ezek.* xxxvii. v. 24, 26. *Daniel* ii. v. 44. *St. Matt.* xvi. v. 18. Chap. xxviii. v. 20. *St. John* xiv. v. 16, 17.

2. *The Church of Christ is always HOLY.* See *Pf.* lxxii. v. 5, 7. *Isaiah* ix. v. 7. Chap. xxxv. v. 8. Chap. liv. v. 13, &c. *Jeremiah* xxxi. v. 33, &c. *Ezek.* xxvii. v. 24, 26. *Ephes.* v. v. 24, 25, 26, 27.

3. *The Church of Christ is always the Seat of Truth, from which she never departs.* *Isaiah* lix. v. 20, 21. *St. John* xvi. v. 13. *1 Tim.* iii. v. 14, 15.

4. *Christ and his Holy Spirit, the Spirit of Truth, are with the Church for ever, even till the End of the World.* *Isaiah* liv. v. 9, 10. Chap. lix. v. 20, 21. *St. Matth.* xxviii. v. 19, 20. *St. John* xiv. v. 16, 17.

5. *The Powers of Hell can never prevail over the Church.* *Isaiah* lix. v. 19. *St. Matt.* xvi. v. 18.

6. *God's Covenant with the Church is everlasting, and confirm'd with a solemn Oath.* *Pf.* xxix. v. 3, 4, 28, &c. *Isaiah* liv. v. 9, 10. Chap. lix. v. 20, 21. *Jerem.* xxxi. v. 31, &c. Chap. xxxiii. v. 20, 21. *Ezek.* xxxvii. v. 24, 26.

S E C T. V.

The Church with which God has made this Covenant, and to which he has made all these Promises, is ever numerous, and always visible.

THIS is plain from almost all the Texts of Scripture, which contain this Covenant, and these Promises; where we generally find these two Things joined together, *viz.* the *Amplitude* or vast Extent of the Church and her *Perpetuity*, or perpetual Security under God's Protection and Covenant.

nant. Thus, for Instance, *Pf. xlviii.* at the same Time as the Royal Prophet declares, that God *will establish his Church for ever, v. 8.* he plainly signifies how visible she shall always be to the whole Earth, when he calls her the *Mountain of God's Holiness, the Joy of the whole Earth.* Thus, *Pf. lxxii.* with the Promise of her *flourishing for ever in Righteousness and Peace so long as the Sun and Moon endure, v. 5, 7.* he joins the Promise of her spreading the Dominions of her Lord far and near throughout the whole Earth, *v. 8. and 11.* Thus, *Isaiah, liv.* the Prophet first sets down an illustrious Promise of the vast Extent and Visibility of the Church; and then confirms, by God's *solemn Oath,* the perpetual Continuance of his *Kindness,* for the maintaining her in this flourishing Condition. Thus again, *Chap. lix. v. 19.* he promises the calling of the *Gentiles* from the East and from the West; and then, *v. 20, 21.* rehearses God's everlasting Covenant with them. The like may be seen in *Isaiah, Chap. lx. and lxii. Jeremiah, Chap. xxxi. and xxxiii. Ezekiel, Chap. xxxvii, &c.*

Hence the Church of Christ in the Scriptures is described as *a Mountain upon the Top of Mountains,* exposed to the View of *all Nations flowing unto it, Isaiah ii. v. 2, 3. Micah iv. v. 1, 2.* As a *great Mountain filling the whole Earth, and standing for ever, Daniel ii. v. 35, 44.* As a *City set on a Hill, which cannot be hid, St. Matt. v. v. 14.* As a *City whose Gates shall be open continually, and shall not be shut Day nor Night, that Men may bring thither the Forces of the Gentiles, and that their Kings may be brought.* Upon the Walls of which City God has set *Watchmen, Isaiah lxii. v. 6. which shall never hold their Peace, Day nor Night.*

To all which we may add, *1st,* That the Prophecies of the *Old Testament* constantly describe the Church of Christ as a numerous Congregation, spread far and near through a great Part of the
World;

World ; and never once give the least Hint that she should at any Time be latent and invisible. See *Gen. xxii. v. 18. Ps. ii. v. 8. Ps. xxii. v. 27. Isaiah xlv. v. 6. Chap. liv. v. 1, 2, 3. Malachi i. v. 11, &c.*

2dly, That Christ our Lord, when he sends us to his Church, *St. Matt. xviii. v. 17. tell it to the Church*, evidently supposes, that his Church shall be always visible, and in such a Condition that any one may know her, and have Recourse to her.

3dly, That our Lord has plainly declared to us the perpetual Visibility of the Church in the Parable of the Tares and good Corn, *St. Matt. xiii. v. 30. that is, to the End of the World, v. 39.* For if the good Seed shall be growing thro' the whole Field, that is, thro' the whole World, with the Tares, even till the End of the World ; there must needs be always a visible and numerous Society professing the true Faith, and consequently a visible Church, even till the End of the World.

SECT. VI.

The Church with which God has made his Covenant, and to which he has made his Promises, is always govern'd by lawful Pastors succeeding the Apostles. To these Pastors the rest of the Faithful owe Obedience ; and to these Pastors, in particular, God has promis'd his Presence and Assistance for ever.

THAT the Church of Christ has always within her Pale a Succession of Pastors descending from the Apostles, is plain from *St. Matt. xxviii. v. 19, 20. Go teach all Nations, baptizing them, &c. and lo I am with you [teaching and baptizing] all Days, even till the Consummation of the World, St. John xiv. v. 16, 17. I will ask the Father,*

Father, and he will give you another Comforter, that he may abide with you FOR EVER, even the Spirit of Truth, Ephes. iv. v. 11, 12, &c. He gave some Apostles, &c. and some Pastors and Teachers for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, till we all come in the Unity of the Faith, and of the Knowledge of the Son of God, unto a perfect Man, &c. See Isaiah lxii. v. 6. Jeremiah xxxiii v. 20, 21.

From these same Texts it is apparent, that the Presence and Assistance of Christ and his Holy Spirit was particularly promis'd to these Pastors, the Successors of the Apostles. And since the Faithful are so often commanded to hear, to obey, and to follow their Pastors, 'tis visible that the Security of the rest of the Faithful, and the ensuring to the whole Body of the Church all the glorious Promises made both in the *Old and New Testament*, must depend upon the Pastors being secured from going astray. For these are the Men whom God has given to the rest of the Faithful, that they henceforth be no more Children toss'd to and fro, and carried about with every Wind of Doctrine, &c. but speaking the Truth in Love may grow up into him in all Things, which is the Head, even Christ, Eph. iv.

The Authority of Church-Guides, and the Obligation of the rest of the Faithful to hear and to obey them in Spiritual Matters, is evident from the following Texts of Holy Writ: First with regard to the Church-Guides in the Old Testament, we read, *Deut. xvii. v. 8, 9, &c. If there arise a Matter too hard for thee in Judgment, being Matters of Controversy within thy Gates, then shalt thou arise and get thee up into the Place which the Lord thy God shall choose; and thou shalt come unto the Priests, the Levites, and unto the Judge that shall be in those Days, and inquire; and they shall shew Thee the Sentence of Judgment: And thou shalt do according*

according to the Sentence, which they of that Place, which the Lord shall choose, shall shew thee, and thou shalt observe to do according to all that they inform thee; according to the Sentence of the Law which they shall teach thee, and according to the Judgment which they shall tell thee, thou shalt do; thou shalt not decline from the Sentence which they shall shew thee to the Right-hand nor to the Left. And the Man that will do presumptuously; and will not hearken to the Priest, that standeth to minister there before the Lord thy God, or unto the Judge, even that Man shall die: and thou shalt put away the Evil from Israel: And all the People shall hear, and fear, and do no more presumptuously. Hence, Hosea iv. v. 4. 'tis looked upon as the worst of Crimes to strive, or contend with the Priests. Thy People are as they that strive with the Priest. And St. Mat. xxiii. v. 2. 3. notwithstanding the Synagogue was then upon its last Legs, Christ tells the People and his Disciples: *The Scribes and the Pharisees sit in Moses seat: All therefore whatsoever they bid you observe, that observe and do.*

And as to the Church-Guides of the New Testament, 'tis plain from Scripture, that Christ our Lord laying the Foundations of his Church, appointed a Set of Men for the Ministry of his Word and of his Sacraments, viz. his Apostles, and their Successors, the Pastors of his Church. To these he gave a most ample Commission, St. John xx. v. 21, &c. *As my Father hath sent me, even so I send you. — Receive ye the Holy Ghost; whose Sins soever you remit, they are remitted to them; and whose Sins ye retain, they are retained.* To these he promised, St. Mat. xviii. v. 18. *Whatsoever you shall bind on Earth, shall be bound in Heaven: And whatsoever you shall loose on Earth, shall be loosed in Heaven.* To these he said, St. Luke x. v. 16. *He that heareth you heareth me, and he that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me.* To these he promised the Holy Ghost to be their

Guide for ever, to teach them all Things, and to guide them into all Truth. St. John xiv. v. 16, 17, 26. And Chap. xvi, v. 13. To these, in order to signify the Authority by which he gave them their Commission, and the Extent of it, he said, St. Matt. xxviii. v. 18, 19, 20. *All Power is given me in Heaven and Earth: Go you therefore and teach all Nations, (or disciple all Nations) baptizing them, &c. Teaching them to observe all Things, whatsoever I have commanded you: And behold I am with you all Days, even till the Consummation of the World.* These have been placed by Christ, and his Holy Spirit, over his Flock to feed (and rule, ~~equally~~) the Church of God, which he hath purchased with his own Blood. Acts xx. v. 28. These we are to account of as the Ministers of Christ, and the Stewards of the Mysteries of God. 1 Cor. iv. v. 1. As Labourers together with God. 1 Cor. iii. v. 9. As Embassadors for Christ. 2 Cor. v. v. 20. These we are commanded to hear and obey, and follow their Faith. Heb. xiii. v. 7, 17. By Mens bearing or not bearing these, we are to try the Spirits, and to distinguish the Spirit of Truth from the Spirit of Error. 1 John iv. v. 6. In fine, before the Tribunal of these, we are to denounce Sinners that neglect to amend upon private Admonitions; and such as refuse to hear them, are to be accounted as Heathens and Publicans. St. Matt. xviii. v. 17.

To all which Texts, we may add that of the Apostle, Rom. xiii. v. 1, 2. That there is no Power but of God: and that he that resisteth Power, resisteth the Ordinance of God, and receiveth Damnation; which, if true of the temporal Power, must needs be much more so of the spiritual Power, of Church-Guides, which is much more evidently of Divine Appointment.

S E C T. VII.

These Scripture Promises, which God has made in favour of his Church, are not conditional but absolute.

1. **B**ECAUSE, as we have already seen, they are confirmed by God's Oath, which, as Dr. *Stillington* observes, [*Orig. Sac. L. 2. C. 6. P. 187.*] is a most certain Testimony of his eternal and unchangeable Will. See *Isaiah* liv. v. 9, 10. *Psalms* lxxxix. v. 3, 4, 28, &c.

2. Because God has expressly declared, that no Disobedience on the Church's Part shall ever frustrate his Promise. *Pf. lxxxix. v. 29, 30, &c.*

3. Because the Almighty, in many of these Promises, has expressed his unalterable Will in Terms so strong, as will not allow of a Condition: As when he has declared that all Nature shall sooner be turned upside-down, and the constant Course of Day and Night cease, than he shall recall or repent himself of his Promise. Such is the Import of those illustrious Texts quoted above out of *Jerem. xxxi.* and xxxiii.

4. Because no Condition of *Loyalty* or *Obedience* of ours can be implied in those Promises, in which this *Loyalty* and *Obedience* is the very Thing that is promised. As it is for the most part in the Promises made to the Church. See *Pf. lxxii. v. 5, 7, 11. Isaiah ix. v. 7. Chap. liv. v. 13, 14. Chap. lix. v. 20, 21. Chap. lx. v. 18, &c. Jerem. xxxi. v. 33, &c. Ezek. xxxvii. v. 24, 26. St. Matt. xvi. v. 18. Ephef. v. v. 25, 26, 27, &c.*

S E C T. VIII.

No new Sects. of what Denomination soever, have any Share in these Scripture Promises made to the Church: And consequently these Promises all belong to the Old Religion.

1. **B**ECAUSE 'tis plain from what has been said already, that all these *Scripture Promises* relate to a Church, which was to have its Beginning from Christ; and from this Beginning to continue ever visible till the End of the World; therefore no new-raised Communions have any Share in these Promises: They all come too late by many hundred Years.

2. Because all *new Sects* have been formed by going out of the *old Communion*, which originally inherited all these Scripture Promises: And therefore they can have no Claim to them.

3. Because all new Sects have begun, by charging the Church of the foregoing Ages with damnable Errors and Corruptions; and consequently are all built upon Principles directly opposite to these Scripture Promises, which assure us that the Church in all Ages shall be ever orthodox.

If the Patrons of any of these new Sects shall reply, that it was not the *true Church of Christ*, but the *corrupt Church of Rome* which they charged with damnable Errors; and that it was from the *Roman Communion* only that they separated themselves, and not from that of the *Church of Christ*: I would desire to know of them, whether Christ had before their Reformation any true Church upon Earth, distinct from that which they are pleased to call the *corrupt Church of Rome*, and exempted from those pretended Corruptions, or no? If not, then it was the true Church of Christ which they charged with damnable Errors, and from which they separated

themselves when they went out from the *Roman* Communion. But if they say that Christ had at that Time a true Church upon Earth, distinct from the Church in Communion with *Rome*, and exempt from Corruption: How came they not to join themselves to the Communion of that Church, when they departed from us? Or how could they, without the Guilt of *Schism*, form themselves into a *new Communion*, and stand alone, as they did from the Beginning, divided from all Churches upon Earth, and consequently from the true Church of Christ, which ever, or where ever she was?

If any of them shall pretend, that the Church, of which they now profess themselves Members, is the same in Substance, as that which was in Being before their Reformation; as a Man is the same who was sick yesterday, and is well to day; or, as a Garden is the same which was full of Weeds, and is now cleansed from them; and shall from hence further infer, that their Church always had a Being ever since Christ, tho' formerly corrupted, and now purged from those Corruptions: This come-off will not serve their Turn, 1st, Because this System still supposes the Church of Christ, before their Reformation, to have been corrupted with damnable Errors, contrary to innumerable Texts of Scripture, which, as we have seen above, assure us that the Church never shall be thus corrupted.

2^{dly}, Because it is not true, that their Church is the same in Substance with that from which they separated themselves: Of which there needs no other Proof than this, that in the Judgment of all the World, Catholicks and Protestants are not of the same Religion, nor Members of the same Church; consequently a Church, which is *Protestant*, cannot in any Sense be the same as a Church which was *Roman Catholick*, as that is confessed to have been, from which *Protestants* separated themselves, at the Time of their pretended *Reformation*.

3dly, Because they charge the Church of their Forefathers with manifold Superstitions and Idolatry: How then can they affirm, that their Church is the same in Substance with that which they pretend to have been an idolatrous Church?

4thly, Because their Church *went out* from ours, and formed herself into a *new-raised Communion*; therefore they cannot both be the same Church of Christ. For the Church of Christ is but *one Fold* under *one Shepherd*, St. John x. v. 16.

5thly, Because their Comparisons of a Man that is recovered from Sickness, or of a Garden that is cleansed from Weeds, are fallacious, when applied to the Case of their pretended Reformation: A Man is the same Man, as long as he has the same Body and Soul, tho' he be a *Christian* to Day, a *Jew* to Morrow, and a *Mahometan* the next Day; or whatever other Changes he may go thro'; because all that is essential to a Man is his Soul and Body, and as long as these are in Substance the same, the Man is essentially the same. So the same Spot of Ground is the same Garden, whether it brings forth *wholesome Herbs* or *poisonous Weeds*. But it is not so with regard to a Church, which is essentially different, when its *Faith* is different; and thus an *orthodox Church*, which holds and teaches wholesome Doctrine agreeable to the *Faith first delivered to the Saints*, is essentially different from an *Heretical Church*, which poisons all that hear her with *pernicious Errors*. Because the very Essence and Soul of the Church consists in holding and teaching the *true Faith*, pure from heretical Errors and schismatical Presumption. And therefore, in the Judgment of all Antiquity, not to say of all the World, *Heresy* and *Schism* are Crimes that separate a Person from the Church of Christ. Now in this great Division of Christendom, which was begun by the pretended Reformation, and which still subsists between the old Religion and the New, there must be *Heresy* and

Schism on the one Side or the other: Therefore both cannot be essentially the same Church. I say, there must be both *Herefy* and *Schism* on the one Side or the other. *Herefy* on that Side which obstinately maintains damnable Errors against what God has revealed, which must be the Case of one of the Parties: And *Schism*, because Communion has been broken, and Altar set up against Altar, which must needs infer the Guilt of *Schism* in those that have broken it.

What has here been said, will also serve to confute that new Scheme of Church-Unity, by which some late Authors have pretended to take into the Church of Christ all Sects whatsoever, provided they believe in Christ, and hold some of the chief Articles of Christianity, however they may be otherwise involved in gross Errors contrary to divine Revelation, and separated from the orthodox Communion. This Sytem, I say, stands confuted by what has been said above; because Sectaries that obstinately maintain Errors against *Divine Revelation* are Hereticks; and such as wilfully break the Communion of the Church, or stand separate from the Catholick Communion, are Schismaticks, and consequently have no Share in the Church of Christ; which, according to the Scriptures, is always *orthodox*, and therefore cannot be made up of *unorthodox* Sects; and being *one Fold* under *one Shepherd*, can never be split into many separate Communions. No, the Church, which is the Kingdom of Christ, can never be divided against itself. *For every Kingdom divided against itself is brought to Desolation, and every City or House divided against itself shall not stand, St. Matt. xii. v. 15.*

If our Adversaries here shall have recourse to their old Distinction of *fundamental* and *non-fundamental* Articles of Religion, and pretend that the Church of Christ, in virtue of the divine Promises recorded

in Scripture, is indeed infallible in *fundamental* Articles (that is, in some principal Points of Christianity) but not in others: They must give us Leave to put them in mind, 1st, That this Distinction has no Grounds for it in Scripture or Tradition; and is a mere Invention of their own, to elude so many plain Texts of Scripture, which bear Testimony to Church and Church-Authority: For Christ our Lord, the Prophets and Apostles make no such Distinction; no Exception, or Limitation, in those many Texts quoted in the Beginning, in Favour of the Church, and of God's perpetual Presence and Assistance for the maintaining her in *all Truth*. And the ancient Church condemn'd without Exception all those for Hereticks, that presumed to oppose in any Point whatsoever her doctrinal Decisions. Witness the Case of the *Novatians*, *Quartodecimans*, *Donatists*, and many others, who never call'd in Question any of those Articles which these Gentlemen esteem *fundamental*, and yet were treated by all orthodox Antiquity as Hereticks and Schismatics, who had no Share in the Church of Christ. See the first Council of *Nice*, Can. 8. The general Council of *Constantinople*, Anno 382. Can. 7. St. *Cyprian* Epist. 76. *ad Magnum*. St. *Augustine* Epist. 95. (*alias* 48.) *ad Vincentium*, &c.

2^{dly}, That they themselves could never yet come to an Agreement what Articles are *fundamental*, and what not. From whence we have Right to conclude, that as the Scripture no where gives us any List of these *fundamental Articles*; there can be nothing safer for a Christian Soul than to take them from the Authority of the Church; lest whilst we pretend to reform a supposed *non-fundamental* Error in the Church, we become guilty ourselves of a real Error in *Fundamentals*, by rejecting Church-Authority. Now the Church has always look'd upon those Articles as *fundamental*, which she insists upon as *necessary Terms* of her Communion; and

such are all those which have been once fully decided in her Tribunal. This was St. *Augustine's* Notion of *Fundamentals*, Sermon 14. *de verbis Apost.*

3dly, That this Distinction can be of no Service to them. For if the Church before their Reformation had been really guilty of the Errors which they impute to her, she would have erred in *Fundamentals*. For what can be a more *fundamental* Error against Christian Faith and Morality, than that which establishes Idolatry? Now, according to the common Notion of these Gentlemen, confirmed by the *Homily Book*, expressly approved by the 39 Articles, Art. 35. the whole Church before their Reformation was overwhelmed with Idolatry. “ Laity
“ and Clergy, says the *Homily of Peril of Idolatry*,
“ Part 3. learned, and unlearned, all Ages, Sects
“ and Degrees of Men, Women and Children of
“ whole Christendom (an horrible and most dread-
“ ful thing to think) have been at once drowned
“ in abominable Idolatry, of all other Vices most
“ detestable to God, and damnable to Man, and
“ that by the Space of eight hundred Years and
“ more . . . to the Destruction and Subversion of
“ all good Religion universally.” But by what Distinction or Evasion they can reconcile this with the many Divine Promises recorded in Scripture, I cannot tell; nor even how they can make it agree with what is taught in the same *Homily Book*, Hom. *Concerning the coming down of the Holy Ghost*, Part 2. in the following Words, “ Our Saviour Christ departing
“ out of the World unto his Father, promised his
“ Disciples to send down another Comforter, that
“ should continue with them for ever, and direct
“ them into all Truth . . . Neither must we think,
“ that this Comforter was either promised, or else
“ given only to the Apostles, but also to the uni-
“ versal Church of Christ dispersed through the
“ whole World. For unless the Holy Ghost had
“ been always present, governing and preserving
“ the

“ the Church from the Beginning, it could never
 “ have sustained so many and great Brunts of Af-
 “ fliction and Persecution, with so little Damage
 “ and Harm as it hath. And the Words of Christ
 “ are most plain in this behalf, saying, *That the*
 “ *Spirit of Truth should abide with them for ever,*
 “ *St. John xiv. That he would be with them always.*
 “ (he meaneth by Grace, Virtue, and Power)
 “ *even to the World's end, St. Matt. xxviii.*

C H A P. II.

The Catholick Rule of Faith, and Judge in Controversies.

THE Catholick Rule of Faith, is the Word of God (contain'd in the Scriptures and Traditions of the Apostles) propos'd and interpreted by the Church of God. The Protestant Rule of Faith is the (written) Word of God, interpreted by every private Christian for himself. For if they would have stood by the Church's Interpretation, they must have lost their Cause from the very Beginning.

The Catholick Judge in Controversies is the Church of God, proposing and interpreting to us the Word of God ; from whose Decisions, in her highest Tribunals, no Appeal is allowed to the dead Letter of the Scripture. Protestants admit no other infallible Judge in Controversies, to whose Decision all are obliged to submit, but the Letter of the Scripture ; not as interpreted by Church, Councils, or Fathers, but as interpreted by every Christian of sound Judgment for himself, who is not obliged in the Reformation Principles, to submit his Judgment in such Cases to any Authority whatsoever ; not

even though the whole Church of God, as in *Luther's* Case, were to stand against him.

All other Controversies between Catholicks and modern Sectaries depend upon the right resolving this great Question, by what *Rule* we are to steer in Matters of Faith, and to what *Judge* we are to have recourse for to put an end to our Disputes?

Now the Catholick Church so visibly has the Advantage in this grand Controversy, and the Arguments by which the opposite System of modern Sectaries stands confuted are so strong and so many, that we have reason to give them a Place amongst the principal *Grounds of the Old Religion*.

S E C T. I.

Arguments against the Protestant Rule of Faith, and Judge in Controversies.

1. **I**F the Scripture alone, as interpreted by every private Christian for himself, were the whole Rule of Christian Faith, and only Judge in religious Controversies, without taking along with it the Traditions of the Apostles and the Interpretation of the Church, this very Thing ought to have been *clearly expressed* in Scripture; it being of the utmost Consequence for every Christian to know by what *Rule* he is to steer in Matters of Faith, and to what *Judge* he is to have recourse for the Decision of such Controversies. Now there is not one Text in the whole Scripture that clearly and expressly affirms, that the Scripture alone is the *whole Rule* of Christian Faith, and *only Judge* in religious Controversy; much less is there any Text that clearly affirms that the Scripture, as interpreted by every private Christian, is such a *Rule* or such a *Judge*. Therefore the Protestant System of Religion is a Building without a Foundation; their very Rule of Faith having no Grounds for it in Scripture.

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If they shall here alledge, *Isai. viii. 20. To the Law, and to the Testimony;* or the Words of Christ to the *Jews, St. John v. v. 39. Search the Scriptures, for in them ye think you have eternal Life;* or what is said in Commendation of the *Bereans, Acts xvii. v. 11. for their searching the Scriptures;* or what *St. Paul* writes, *1 Tim. iii. v. 15, 16. of the holy Scriptures, which Timothy had known from a Child, that they are able through Faith in Jesus Christ to make him wise unto Salvation;* and that *all Scripture is profitable for Doctrine, &c.* All this falls infinitely short of proving that the Scripture alone is the *whole Rule* of Christian Faith, and the *sole Judge* of Controversies. First, because not one of these Texts speaks home to the Point which ought to be proved, much less is clear and express for it. 2dly, Because 'tis visible, that all these Texts speak of the Scriptures then extant, that is, of the Old Testament only; which none of our Adversaries will pretend to be the *whole Rule* of Christian Faith. 3dly, Because what is said in these Texts no ways excludes the Interpretation of the Church, or authorizes any Man to prefer his own private Interpretation to that of the Church of God. On the contrary, the Scripture itself expressly tells us, *2 Pet. i. v. 20. That no Prophecy of the Scripture is of private Interpretation.* And *2 Pet. iii. v. 16. That in the Scriptures are Things hard to be understood, which the Unlearned and the Unstable wrest to their own Destruction.*

2. The Scripture alone cannot be the *whole Rule* of Christian Faith. Because one great Article of Christian Faith, is, to believe that these Books are *divine Scripture*: Now this we could never have known, but by the Tradition and Declaration of the Church. For the Scripture itself no where gives us a Catalogue of the canonical Books: It no where affirms, that all and every one of those Books which are contained in the Protestant Bible or Testa-

ment, are the infallible Word of God. Our Adversaries therefore are very unhappy in their Choice of a *Rule of Faith*, which is not only without any Foundation from the Scripture, but even excludes the Scripture from being *any Part of their Faith*, as not coming under their *only Rule* by which they pretend to steer in Matters of *Faith*.

3. As by the Scripture alone they could never certainly know what Books are canonical and what not; so by the Scripture alone, they could never certainly tell that those Books which they now have, are the same as those which were written so long ago by the Prophets and Apostles. For what Text of Scripture assures them of this? Nay, by the Scripture alone they cannot be assured that there is so much as one Verse in their whole Bible and Testament which has not been corrupted. How then can the Bible and Testament, which they now have, without having Recourse to the Tradition and Authority of the Catholick Church, be the *whole Rule* of Christian Faith?

4. By the Scripture alone they can never know, at least with absolute Certainty, what is the true Meaning of the written Word in Points controverted among Christians: For if in these they will not allow the whole Church of God, or her general Councils to be infallible in their Interpretations, how much less can they themselves pretend to be infallibly certain of that Sense which they put upon the Scripture: Especially when their Interpretation contradicts that of all other Christians, and even the plain and obvious Meaning of the Words themselves; as in the Case of this controverted Text, St. Matt. xxvi. v. 26. *This is my Body*. How then can the Scripture alone be the proper Judge of such Controversies, or afford them any Certainty of Faith in these Matters, when at the very most they can have no more than an *uncertain Opinion*, that their Interpretation is better than that of other Christians?

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5. In all our Controversies of Religion, the Meaning of the Scripture is the very Thing in Debate; and the main Subject of the Controversy: How then can the Scripture alone be the proper Judge to decide the Controversy?

6. 'Tis the Office of a Judge, to hear both Sides; and then to come to a definitive Sentence, so clear, that both Parties must plainly understand on which Side Sentence is given. Does the Scripture do this in our Controversies? Or what Controversy was ever ended by Scripture alone?

7. Many Things *necessary* to be known by all Christians, or at least by their Pastors and Teachers, are not *plain* in Scripture, and the Controversies which have risen about these Things among Christians cannot be clearly decided by Scripture alone. Therefore there must be some other Rule of Christian Faith, and some other Judge of our Controversies: For Example, all Christians, or at least Pastors and Parents, ought to know whether Infants-Baptism be valid or no; whether it be a Duty incumbent upon them to procure and administer it, or whether it be a Sacrilege to attempt it? And yet where is there a *clear* Text of Scripture that decides this great Controversy? All Christians are obliged to know the *Sabbath*, which by the divine Law they are obliged to keep: And yet where is the clear Text of Scripture that informs them that the Christian *Sabbath* ought to be the *Sunday*, and not the *Saturday*? All Christians, or at least the Pastors of the Church, are obliged to know in what manner Baptism is to be administered, in order to the Validity of the Performance; whether *sprinkling* may suffice, or whether *Immersion* or *Dipping*, which was certainly used by the Apostles, be necessary? Whether Baptism given by Hereticks be valid or no; that so they may know in what manner to receive into the Church such as have been baptized by them? Whether Ministers only, or

Laymen also may Baptize, or Consecrate ? Whether Christians may lawfully go to War ? May swear before a Magistrate ? May go to Law, &c. Now not one of these Things can be *clearly* made out by Scripture alone.

8. Scripture was not the *First Rule* of Christian Faith, but the *unwritten Word* of Christ, preach'd and delivered by the living Voice of the Pastors of the Church, before the *New Testament* was written : How came this *first Rule* to lose its Authority ? The Apostles in their Writings refer to their *unwritten Word* : This they command the Faithful to stand to. *2 Thessal. ii. v. 15.* And they pronounce an *Anathema* against all those that shall presume to alter it, *Gal. i. v. 8, 9.* How then comes the *written Word* to be the *whole Rule* of Christian Faith ?

9. *Faith comes*, (not by *reading*, but) *by hearing*, according to the Apostle, *Rom. x. v. 17.* Therefore the *Word of God*, which is the Rule of Christian Faith, is the *Word* which is *preached*, and not barely the *written Word*.

10. We don't find in Scripture or Tradition, that our Lord ever commanded his Disciples to write, but to preach : We don't find that the Apostles took any Care to translate the Scriptures into the vulgar Languages of the People whom they converted to the Faith. Therefore 'tis not probable, that either our Lord designed that the Scripture should be the *whole Rule* of Christian Faith, or that the Apostles ever believed it to be such.

11. This System by which the Scripture is made the *whole Rule* of Christian Faith, and the *only Judge* in all Controversies of Religion, sets all both antient and modern Hereticks out of the Reach of Church-Authority ; and abolishes all possible Means of suppressing *Heresy*, or restoring *Unity* to the Church, which can never be hoped for, as long as every private Christian is authoris'd to prefer his

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own Comments on Scripture to the Judgment of the whole Church ; and may, nay ought, like *Luther*, to stand alone by his own Interpretations, against all that dissent from them, tho' it should be the whole Church of God, of all Ages, and of all Nations.

12. This System, whilst it pretends to reverence the Scripture, is indeed highly injurious to it, by prostituting it to the Caprice of every Fanatick or Enthusiast, and authorizing him to interpret it according to his own private Fancy, and to father the Maggots of his own Brain, (as we daily see many do) upon the sacred Word of God. The further Consequence of which is, that amongst those that acknowledge no other *Rule*, no other *Judge*, but Scripture alone, there are almost as many Religions as Men ; according to the infinite Variety of their whimsical Comments upon the Word of God, and this without any Prospect of their ever coming to any Agreement.

13. This Way of thinking has set open Hell's Gates, and brought back from thence almost all the old condemned Heresies, and given Rise to innumerable new ones ; there being no Sentiment in Religion so absurd or so abominable, but some or other of these Scripture-Mongers have maintained it for the pure Word of God ; by virtue of this Rule of *Scripture alone*, explained by their own private Interpretation.

14. As all both old and new Heresies are justly fathered upon this Principle, which gave Birth to them all ; so all both ancient and modern Sectaries, that steer by this *truly Protestant* Rule, must be acknowledged to be *true Protestants*, let their other Principles in Religion be what they will ; nay, tho' there were not two Men among them all that agreed in any one single Article, except this, of taking the *Bible alone*, as interpreted by themselves, for the Rule of their Faith : Now whether the tak-
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ing in all these Sects by virtue of this common Rule of their Faith, be any Honour to the Rule or to the Reformation, let Protestants themselves judge.

15. Nothing can be more irreconcilable with Christian *Humility*, than for a private Man to make himself wiser than the Church of God, and to presume to prefer his own Interpretation of the Scripture, before that of all the most learned and the most holy Men in the World. Therefore, that System of Religion which authorizes a Man to be thus presumptuous, can never be from God, who resists the Proud, and gives his Grace to the Humble.

16. The Church of God, from the very Beginning, never allowed private Christians to steer in Matters of Religion by the Bible, as interpreted by themselves; or to appeal from her Decisions, to their own Interpretations of the Scripture: Of which there needs no other Proof, than her condemning all antient Heresies by the Scripture as she understood it. Therefore the Protestant Rule of Scripture alone as interpreted by themselves, is not the Apostolical Rule of the primitive Christians.

17. In every well-ordered Kingdom or Commonwealth, let the Law be ever so perfect, it is always found necessary, that besides the Letter of the Law, there should be Courts of Judicature, or Judges to decide all Controversies which may arise, without which Precaution there could be no End of Law-suits and Contentions. And it would be justly looked upon as the greatest of all Extravagancies, for any Lawgiver to make a Set of Laws, and then to ordain, that in all Disputes which might afterwards arise, these Laws should be the only *Judges* to decide the Matters in Debate; and that each one of the contending Parties should be obliged to stand to no other Judgment than his own Interpretation of the Law. Such a Regulation as this would, I say, be justly looked upon as highly extravagant; because the necessary Consequence of it would be the filling

filling the whole Kingdom with endless Jarrs, Disorder and Confusion. What then can it be less than impeaching the Wisdom of Christ, to imagine that he has left no living Judges in his Church, no Court of Judicature to decide our religious Controversies, but only the Letter of the Law, that is, of the Scripture, as interpreted by each one for himself? From which what else could follow, but that instead of *Truth* and *Unity*, we must be without Remedy, exposed to endless Contentions and Errors?

18. It cannot be denied, but that God who is *Truth* itself, and can approve of nothing but *the Truth*, has a sincere Will that *all Men should come to the Knowledge of the Truth*, 1 Tim. ii. v. 4. And that these endless Jarrs, this Multitude of Sects, this total Breach of Communion amongst Christians can never be agreeable to him, who above all Things has recommended *Unity* to his Followers, and earnestly prayed for their perpetual Continuance in perfect *Unity*, St. John xiii, and xvii. Hence we cannot reasonably question, but that in his infinite Wisdom and boundless Goodness he has appointed the most proper Means to bring all to the *Truth*, and maintain them in *Unity*. Now both Reason and Experience convince us, that the Scripture alone, as interpreted by every private Christian, is not proper for these Ends; but on the contrary, that the Interpretation of Scripture by private Authority is the Source of all Errors and Schisms. Therefore God never designed that the Scripture, thus interpreted, should be our *whole Rule* of Faith and *only Judge* in Controversies.

But here our Sectaries may say, Could not God then speak so plain by the Scriptures, as to leave no Room or Necessity for any other *Rule*; or any other *Judge*? He most certainly could if he would; and would, if it had been his Intention that the Scripture alone should be the *whole Rule* of Christian Faith, and *only Judge* of our Controversies. But as
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it is, 'tis visible he has not spoken so plain : Which is an evident Proof that he has appointed some other Means for the Resolution of our Doubts, and the Decision of our Disputes, *viz.* by leaving to us besides the dead Letter of the Scripture, a *living Judge*, to be the perpetual Guardian, and authentick Interpreter of the Scripture : A *Judge* divinely recommended, and divinely assisted ; whose Voice all might hear and understand ; on whom the most Unlearned might securely rely ; and to whom the most Learned should be obliged to submit ; whose Sentence should be clear and decisive ; and from whose Sentence there should be no Appeal. Now this ever-*living Judge*, is the ever-living Church of God.

S E C T. II.

Arguments in Favour of the Catholick Rule of Faith, and Judge in Controversies.

THE Catholick Rule of Faith is the Word of God, as proposed or interpreted by the Church of God : And the Catholick Judge of Controversies is the Church of God. Now of all the Ways that can be proposed for the coming at Truth in Matters controverted among Christians, this *Catholick Way* of following the Church's Interpretation of God's Word, and adhering to her Decisions in all Disputes, is evidently the *safest*, the most *prudent*, the most agreeable to Christian *Humility*, and the best adapted for maintaining *Unity*.

All other Ways, instead of affording any Assurance of a Christian's being in the right in his Way of thinking, with regard to religious Controversies and the Interpretation of Scripture, leave him under an absolute Uncertainty. Thus for Instance, *private Judgment* alone can give no Certainty or Security in these Cases, which being controverted
Matters,

Matters, are disputed between learned Men on both Sides: And nothing but Self-conceit can make any one Man depend so much upon his own *private Judgment*, as to pretend to a Certainty and Evidence, which so many others, every Way as well qualified as himself, cannot see. For what Helps has he for the understanding Scriptures and deciding Controversies, which others of a contrary Persuasion have not? or what greater Security has he than they against the Influence of Education, and all the Subtleties and Deceits of Self-love?

The *private Spirit*, which some pretend to, can afford no greater Assurance. For what Certainty can they have (especially when they oppose the Church of God) that this *Spirit* which moves them is the *Spirit* of God; and not their own Imagination, or the *Spirit* of Darkness, transforming himself into an Angel of Light? Nor must they conclude themselves to be secure against the Illusions, either of their own Imagination, or a diabolical Spirit; because they flatter themselves that their Lives are regular, and that this *Spirit* by which they are acted, moves them not to any Thing that to them appears Evil: For as to the Regularity of their Lives, there are many others every Way as regular as themselves, and no less pretending to the Spirit, who have a quite different Way of thinking; and consequently one or the other Sort, notwithstanding the Regularity of their Lives, is certainly led by a false Spirit, since they condemn one another. And as for their alledging that their Spirit moves them to nothing that is Evil, they don't consider that it is the greatest of all Evils to be filled with a *proud* Conceit of themselves; to withdraw themselves from the Authority of Church-Guides established by Christ, and from the beaten Road of the Saints; and to go astray into the By-paths of Singularity and Error: And that by these evil Fruits they ought to judge that their *Spirit* must be an *evil* one:

one: As that of *Korah, Dathan and Abiram* was an evil Spirit, because it was a Spirit of Pride and Disobedience; and as the Spirit of the false Prophets and false Apostles, who have been from the Beginning, is demonstrated to have been an evil Spirit, by its disagreeing with the Spirit and Doctrine of the true Church-Guides of divine Appointment. By which Rule we are commanded to try the Spirits, 1 St. *John* iv. v. 6. *He that knoweth God, beareth us* [the Pastors of the Church:] *he that is not of God, beareth not us; by this we know the Spirit of Truth and the Spirit of Error.*

And as neither *private Judgment* nor the *private Spirit* can afford any Certainty in Controversies of Religion, or any Security in opposing the publick Authority and Decision of the Church; so neither can any lesser Authority, as that of any particular Minister, Doctor or Bishop, or of any particular Congregation, or even of a national Church, be of any Weight, when put in the Scales against the greater Authority of a general Council or of the whole Church. Because the greater Authority must needs weigh down the less. And whatever may be alledged in Favour of the less, as to Piety, Learning, Study of the Scripture, &c. will be found with Advantage in the greater. So that, as it would be Rashness, Pride, and Self-conceit in any one to prefer his own private Judgment and Interpretation of Scripture to that of the whole Church, so it would be the Height of Imprudence to prefer the lesser Authority of any private Teacher, Congregation, or Nation, to the far greater Authority of the Catholic Church, and the Interpretation of the Scripture which she delivers.

From whence it follows, that the Way which Catholics take in all Matters of Controversy, and in all Disputes concerning the Interpretation of Scripture, viz. to stand by the Decision of the great Body of Church-Guides descending from the Apostles, is evidently

vidently the *safest* and *most prudent*. The same is visibly the most agreeable to Christian *Humility*, and to that *Submission* which the Word of God requires from the Faithful to their Prelates and Pastors, *Heb. xiii. v. 7* and *17*; and to that *casting down Imaginations*, and bringing into Captivity every Understanding to the Obedience of Christ, of which the Apostle speaks, *2 Cor. x. v. 4, 5*. And that this is the only Way by which Church-Unity can be maintained, both Reason and daily Experience clearly demonstrate. Besides which Considerations, I shall offer the following Arguments in Favour of the Catholick System, from Mr. *Goter's Sincere Christian's Guide*, and other Catholick Controvertists.

1. The Catholick Church alone is duly qualified to be the Interpreter of God's Word: Because as she, and no other Church, has always subsisted from Christ to this Day; so it was she, and no other, that first received the Scriptures from the Apostles of Christ, and saw them from the Beginning truly interpreted by the Preaching and by the Lives of those first Planters of the Gospel, and by the Practice of primitive Christians; and has been from that Time to this, in a constant and uninterrupted Possession of those divine Truths thus expounded and delivered, which is what no other Church or Society of Men can pretend to. Therefore, as it is plain that no one could be better qualified than the Church of the first Age (which had received the Interpretation of the Scriptures from the Apostles) to teach the succeeding Generation the true Sense and Meaning of the Scriptures; so 'tis equally plain, no one could be better qualified than the Church of the succeeding Generation to teach their immediate Followers and Successors; and so on from Father to Son, to this Day. And thus 'tis easily understood, how a Church that has subsisted in all Ages, and which originally received both the Scriptures and the Interpretation of them from the Apostles, should be.

to

to this Day the best qualified for delivering the true Meaning of them to her Children. But the same cannot be said of any Church or Congregation which has no Claim to any such uninterrupted Possession of the divine Scriptures; and which loudly professes, that the Interpretation which she gives of them was lost for many hundred Years.

2. The Catholick or universal Church is not only the best qualified to interpret the Word of God, because she alone has originally received the Interpretation of it from the Apostles; but also much more, because she alone has a Claim to the *Spirit of Truth* promised to abide with her Pastors *for ever*. St. John xiv. v. 16, 17; *to teach them all Things*, v. 26. and *to guide them into all Truth*. Chap. xvi. v. 13. She is the *Pillar and Ground of the Truth*, 1 Tim. iii. v. 15. She is *built upon a Rock*, and the *Gates of Hell shall not prevail against her*. St. Matt. xvi. v. 18. To her Pastors teaching all Nations Christ has promised his Presence and Assistance, *always even till the End of the World*. St. Matt. xxviii. v. 19, 20. To these he has promised that *his Spirit* shall never be taken from them; and that *his Words* (the pure Profession of all his divine Truths) *shall never depart from their Mouth*. Isai. lix. v. 20, 21. *He that heareth these, heareth him*, St. Luke x. v. 16. *He that refuseth to hear these is to be looked upon as a Heathen and a Publican*. St. Matt. xviii. v. 17. These are given by Christ, *for the perfecting of the Saints, for the Work of the Ministry, for the edifying of the Body of Christ, &c. that we may not be like Children tossed to and fro, and carried about with every Wind of Doctrine, but speaking the TRUTH in Love, may grow up into him in all Things who is the Head, even Christ*. Ephes. iv. v. 11, 12, &c. Therefore the Church, in her Pastors, is by divine Commission the Guardian of all heavenly Truths, the authentick Interpreter of the Scripture, and the living Judge of all religious Controversies.

versies. See the Texts of the Scripture alledged in the first Chapter in Favour of the Church and her Authority; which evidently demonstrate that the Church of God has all the Qualities requisite in a Judge of religious Controversies. For 1. She has a *Commission* from the great King, to act by *his Authority*. 2. She is qualified to *bear* and *examine* the Cause, and to pronounce a *Sentence*, which both the contending Parties plainly *understand*. 3. Her Sentence is dictated by the *Spirit of Truth*, and therefore is most *certain* and *infallible*. 4. This Sentence *all* are commanded to *bear*, and none allowed to appeal from it. See Sect. 1, 4, and 6.

3. The Catholick Way of having all religious Controversies decided without Appeal by the Tribunal of the Pastors of the Church, was certainly the Method appointed by God in the old Law, *Deut.* xvii. v. 8, 9, &c. approved by Christ our Lord, *St. Matt.* xxiii. v. 2 and 3. practised by the Apostles, *Acts.* xv. and ever followed by the Church of God from the Beginning; which has in every Age condemned Sectaries by the Scriptures as she understood them, and never allowed them to appeal from her Sentence to the dead Letter of the Bible, or their own Interpretation of it.

4. Modern Sectaries receive the Scriptures themselves upon the Testimony of the Catholick Church. Why don't they receive the *Interpretation* of them from the same Hand, from which they receive the Books? For Instance, they receive the *Epistle to the Hebrews*, the *Revelation*, and some other Parts of the Scripture formerly *controverted*, upon the *Decision* of the Church: Why don't they equally stand to her *Judgment* in other *religious Controversies*? If she was infallible in deciding that those Books are Scripture, why not in other Matters relating to *Faith*? If she was not infallible in deciding that those Books are Scripture, how come they to receive them for the infallible Word of God?

N. B. That in most of our Controversies with modern Sectaries, the Church has long ago given Sentence, by which their Doctrine has been condemned as erroneous and heretical. Witness the Condemnations of old of the *Novatians*, of the *Arians*, of *Jovinian*, of *Vigilantius*, of the *Iconoclasts*, &c. witness the many Councils held against *Berengarius*, in the Controversy touching the blessed Sacrament; witness the Decrees of the general Councils of *Nice*, *Lateran*, and *Constance*. So that the whole Weight of Church-Authority, which by the Scripture, Creed, and perpetual Tradition is so very great, has always weighed down the Scales on the Catholick Side; and put our Adversaries upon the wretched Necessity, of appealing from all other Authority, to their own private Interpretations of the Scripture. And sure there could not be a more certain Sign of a desperate Cause, than when a Person dares not trust it to any other Judge but himself!

For my Part, tho' we were even to suppose that the Church of God might be mistaken in her Judgment, I had rather err, if such a Thing were possible, with the Church of God, by an humble Submission to her Judgment and Authority, than light upon the Truth, by following my own private Opinion in Opposition to her Doctrine. Because even in the Supposition that the Church of God were not infallible, her Judgment nevertheless would carry with it the greatest Weight of Authority of any upon Earth, and consequently that Error would be innocent in the Sight of God, into which any Man should fall by humbly following the Church, because in so doing he would act agreeably both to the Ordinance of God, by which we are commanded to hear the Church and her Pastors, and to the Dictates of right Reason as well as Religion, in following the best and surest Means of coming at the Truth; whereas a Man in following his own private Opinion against the Church, could never

never be justified in the Sight of God: For nothing but Arrogance and Self-conceit could ever make a Man think that he has more Light than the whole Church, in which there are always so many eminently holy and eminently learned. So much have Catholicks the Advantage over all Sectaries, by following Church-Authority preferably to Private Judgment.

C H A P. III.

Arguments in favour of the old Religion from Antiquity, Fathers, Apostolical Tradition, and perpetual Succession of the Church's Doctrine.

S E C T. I.

A N T I Q U I T Y.

ONE of the chief Means by which we may find out amongst many disagreeing Sects which is the true Church of Christ, is *Antiquity*; which is wholly on the Catholicks Side. Remove not the ancient landmark, says the Wiseman, Prov. xxii. v. 28. which thy Fathers have set. And Jeremiah vi. v. 16. Thus saith the Lord, stand ye in the Ways and see, and ask for the old Paths, where is the good Way, and walk therein, and ye shall find rest for your Souls. Deut. xxxii. v. 7. Remember the Days of old, consider the Years of many Generations: ask thy Father, and he will shew thee; thy Elders, and they will tell thee. Antiquity must certainly be a strong Argument of Truth, in Matters of Religion: Since Truth is always more ancient than Error; and Christian Truth established by Christ himself, with an expresse Promise of his powerful Presence and Assistance for the maintaining the same till the

End

End of the World, [St. Matt. xxviii. v. 19, 20.] can never be overcome by *Error*. All *Novelty* in matters of Faith and Religion falls under the Anathema of the Apostle, Galat. i. v. 8. *Though we, or an Angel from Heaven, preach any other Gospel to you, than that which we have preached to you, let him be accursed.* Which Curse falls upon all those that preach a new *Doctrine*, a new *Religion*, contrary to that *Gospel*, i. e. to that *Faith*, in which the Children of the Church have been trained up by the Apostles and their Successors the Pastors of the Church. Hence the holy Fathers always give this Mark of *Antiquity* as a certain Rule to find out between two contending Parties which is the true Church of Christ. As may be seen in *Tertullian* de Præscript. c. 31. *Clement of Alexandria*, l. 7. *Stromat.* St. *Jerome* in his Dialogue against the *Luciferians*, &c. Nor do they speak of a *pretended Antiquity*, which all Hereticks claim, who are for skipping over the Times immediately preceding their Revolt from the Church, and appealing to the first Centuries. For such an *Antiquity* as this is always a Matter of Dispute, and therefore no certain Rule to end Disputes. But they speak of an *Antiquity* uncontestable and obvious to every vulgar Eye, by which they will have any one of the People clearly discern which is the true Religion, by seeing which had a visible Being in the World before the other was ever thought on. *Olim possideo, prior possideo*, was *Tertullian's* Plea against all Hereticks; and 'tis ours against all modern Sectaries. Our Possession is of ancient standing; 'tis of elder Date. Our Religion is the *old Religion*. 'Tis the *old Religion* of England, the very Walls can witness it: 'tis the *old Religion* of all *Christianity*; all kind of Monuments attest it; our very Enemies cannot deny it. *Protestancy* came not into the World till fifteen hundred Years after Christ; therefore it came into the World fifteen hundred Years too late

to be the Religion of Christ. See *Unerring Authority*,
P. 51, 52, 53.

S E C T. II.

The FATHERS.

THE *ancient Fathers* are wholly on the Catholic Side; which will appear evident to any unprejudiced Mind, by the following Considerations.

First, Many Protestants have confessed, that in the chief Points of Controversy debated between us and them, the Fathers are on our Side; as may be seen in Mr. *Brerley's Protestant Apology*, Tract. 1. Sect. 3. proved at large from the Testimonies of the most learned Protestant Divines. Now this they would never have confessed, if it had not been undeniably evident: since nothing could make more against the Protestant Cause, than to have been so long ago condemned by those great Lights of Antiquity; who were certainly much better qualified, (by their perpetual Study of the Scripture, their eminent Learning and Sanctity, joyned to their being so much nearer the Fountain Head of Apostolical Tradition) for the understanding the Word of God, and for the Knowledge of all Christian Truths, than any modern Reformers can pretend to be.

Secondly, Many of the first and most eminent Protestant Divines have been very free in censuring the Fathers, and expressing a Contempt of them; which they would never have done, if they had not been convinced that the Fathers were no Friends to their Reformation. Thus *Luther* in the Conclusion of his Book against King *Henry VIII.* *I don't concern myself what Ambrose, Augustin, Councils and Practice of Ages say.——I know them so well, as to have declared against them.* Tract. 2. Edit. *Witemb.* 1562. Fol. 847. And again. *I care not*
D a *Rust*

a Rusſh if a thouſand Auguſtins, a thouſand Cyprians, a thouſand of King Harry's Churches ſtood againſt me. Fol. 344. And in his Book de Servo Arbitrio. *What ſignifies it to depend upon the Authority of the antient Fathers, revered for ſo many Ages? were not they alſo blind?* Fol. 480. 2. Thus Calvin in many Places of his Inſtitutions freely declares againſt the Fathers. See l. 2. c. 2. § 4. l. 3. c. 3. § 16. c. 4. § 30. c. 5. § 10. l. 4. c. 12. § 27. c. 13. § 16, 17. c. 17. § 39. c. 18. § 11. Thus Melancthon, in his Preface to the ſecond Tome of Luther's Works, in the laſt Page but two, plainly ſignifies that the Third, Fourth and Fifth Century, in which the Fathers chiefly flouriſhed, ſtood already in great need of Reformation. *Originica Ætas, &c.* And writing on 1 Cor. 3. [*Quartâ Parte Operum, p. 218. Witemb. 1564.*] he charges the Ancients with introducing Popiſh Innovations, from the *very Beginning, Statim initio.* Thus Illyricus and his Associates the Century-Writers of Magdeburg, in every Century, charge in a Manner all and every one of the Fathers with Popiſh Errors, not ſparing even the ſecond Century, in which the Diſciples of the Apoſtles were yet alive. *Alibough this Age, ſay they, Col. 55. (Baſſe 1560) came very near the Apoſtles Time, yet the Doctrine of Chriſt and his Apoſtles began to be very much obſcured.* See Chap. 1. Col. 1. Thus Peter Martyr the great Reformer of England, in his Book of Vows and Celibacy, againſt Dr. Smith (*Baſileæ 1559*) after labouring hard to leſſen the Credit of the Fathers, concludes, p. 476. *As long as we ſhall ſtand by Councils and Fathers, ſo long ſhall we remain in the ſame Errors, viz. of Popery.* Thus Mr. Whitaker, in his Book againſt the Jeſuit Duræus, p. 423. London 1583, tells him, *your Popiſh Religion is patch'd up of the Errors of the Fathers.* Thus Dr. Humphreys, in Jewel's Life, London 1573. p. 212. cenſures this *Hector* of our Engliſh Proteſtants for appeal-

appealing to the Councils and Fathers of the First six Ages; and tells us, that *it is the Part of the Saints [of the Reformation] to demand, what have we to do with Fathers, with Flesh and Blood?* Thus Archbishop Whitgift, in his Defence against Cartwright the Puritan, Tract. 8. p. 473. London 1574, *How greatly were almost all the Bishops and learned Writers of the Greek Church, yea and the Latins also for the most part, spotted with Doctrines of Free-Will, of Merits, of Invocation of Saints, and such like! Surely you are not able to reckon in any Age since the Apostles Time any Company of Bishops that taught and held so sound and perfect a Doctrine in all Points as the Bishops of England do at this Time.* It is thus these Gentlemen glory to have reformed the Doctrine of all the Fathers, even of those which they call the purest Ages of the Church.

Hence the ingenious Mr. Napier writing upon the Revelation, Prop. 37. p. 68, tells us, that *from the Year of Christ 316 (that is, 9 Years before the great Council of Nice) the Antichristian and Papistical Reign hath begun, reigning universally and without any debatable Contradiction, 1260 Years.* And p. 191, that during the second and third Age also the true Temple of God, and Light of the Gospel was obscured by the Roman Antichrist himself: which is plainly giving up all the Fathers for Antichristian Papists. And Bishop Dudith in his Epistle to Beza (as his Words are quoted by Beza himself in the first of his Theological Epistles, Geneva 1575.) says, *If that be the Truth which the ancient Fathers have with one accord professed, it must be owned that this Truth will be wholly on the Papists Side.* Si ea veritas est, quam veteres Patres mutuo consensu sunt professi, ea à Pontificiis tota stabit.

Thirdly, The holy Fathers, with the Church of their Times, have impugn'd and condemned for *Herefy*, several of those Tenets which have been since embraced by the Reformation. For instance,

that Doctrine of the *Novatians*, that the Church has not Power to absolve Sinners; of *Aerius*, that the Prayers of the Living do the Dead no good; of *Vigilantius*, that the Invocation of Saints, and the Veneration of their Relicks is Superstition and Idolatry; of the *Donatists*, that the visible Church of Christ spread thro' the World had fail'd, &c. Is it likely then that the Fathers could ever approve a Reformation, the first Authors of which they must needs have looked upon as condemn'd Hereticks?

Fourthly, The Fathers in defending the Church against ancient Hereticks have made use of the self same Weapons, which Catholicks employ at present against all modern Sectaries; such as *Antiquity*, *Consent of Nations*, *Apostolical Succession* and *lawful Mission*, *Communion with the Chair of Peter*, *the Name of Catholick*, *Church Authority*, &c. Witness *Tertullian's* Book of Prescriptions against Heresies; *Vincent of Lerines*, his *Commonitorium*; *St. Augustin's* Book against the Epistle of *Manichæus*, call'd *Fundamentum*, c. 4. his Book of the Unity of the Church, &c. Therefore the Fathers, without quite changing all their Principles, could not possibly be *Protestants*.

Fifthly, The Reformation was set on foot by Instruments whom the Fathers could never have embraced, as Men divinely raised for restoring God's Truth; because almost all of them broke through the strictest Bonds of religious Vows at their commencing Reformers: which was a Proceeding that the Fathers could not look upon but with Horror and Indignation. *The Breach of a religious Vow of Chastity*, says *St. Augustin*, *Lib de Bono Viduitatis*, c. 11, is worse than Adultery. And tho' you call it Marriage a thousand Times, says *St. Chrysostom* (ad *Theodorum lapsum*) yet I maintain 'tis as much worse than Adultery, as God is greater and better than Mortals.

S E C T. III.

Apostolical Tradition and perpetual Succession of Doctrine.

*A*Postolical Tradition is also wholly on the Catholic Side, by the Rules which the Ancients have given to know and discern Apostolical Traditions by.

The first Rule is that of *Tertullian* (de Præscript. c. 28.) *Quod apud multos unum invenitur, non est erratum, sed traditum. That which amongst many* [Christian Churches spread far and near throughout the World] *is found one and the same, is no Error, but a Tradition.* And let any one dare, says he, affirm that they were in an Error who begun this Tradition. By this Rule we are assur'd, that all those Doctrines which were maintained with one accord by all Christian Churches before the Reformation, or by as many of them as had any Pretensions to Antiquity, as *Roman Catholics, Greeks, Armenians, Jacobites, Maronites, Nestorians, Ethiopians, &c.* were Apostolical Traditions. Now such were all or most of those Points in which Catholics differ from Protestants. For all those Christians before the Reformation (as they do to this Day) offered up the *Mass* as a Sacrifice for the Living and the Dead; believed the real Presence of the Body and Blood of Christ in the blessed Sacrament, held seven Sacraments, invoked the Saints, pray'd for the Dead, had a Veneration for Relicks, Images, &c. Therefore, as it is not likely that so many different and distant Churches, (some of which have been divided by Schism from the Roman Church these 1300 Years) should all err, as *Tertullian* words it, *into one Faith*; those Points in which they all agree must needs be *Apostolical Traditions.* See the authentick Testimonies of the A-

greement of these Churches with us, in the fore-mentioned Articles in *Monsieur Arnaud's Perpetuité de la Foy*, &c. in his *Réponse General*, and in the additional Volumes of the *Abbé Renaudot*. The Testimonies also of Protestants bearing witness to this their Agreement, in *Unerring Authority*, Preliminary the 5th.

The second Rule for finding out *Apostolical Traditions*, is gathered out of *St. Augustin* [l. 2. de *Bapt.* c. 7. l. 4. c. 23. & l. 5. c. 23.] which is this, *Whatever is found to have been held by the universal Church throughout the World, and not to have had its Beginning from any Ordinance of Bishops or Councils, but to have been prior to any such Ordinance, that same is to be esteem'd a Tradition of those by whom the Church was first established, that is, of the Apostles of Christ*. By this Rule this great Doctor proves against the *Donatists*, that Baptism given by Hereticks ought not to be reiterated, because of the ancient Custom of the Church, which received their Baptism: And by this same Rule, Catholics, with much greater Evidence, maintain the Doctrines and Practices of the Church, which modern Sectaries have protested against, to be indeed *Apostolical Traditions*, by reason of the long Possession they have obtained throughout all *Christendom*. A Possession which they have not acquired by any Ordinances of Councils, but have had antecedently to any such Ordinances: And which they quietly enjoy'd, long before it was contradicted by any Man, which was certainly the Case of the *Sacrifice of the Mass*, of *Prayers for the Dead*, of the *Invocation of Saints*, &c. Therefore these are certainly *Apostolical Traditions*.

The third Rule is that of *St. Irenæus* in his third Book against Heresies, *Chap. iv.* And of *Tertullian* in his Book of Prescriptions, *Chap. xxxii. & xxxvii. viz.* That to discern what *Traditions* are *Apostolical*, and what not, we must have recourse to the Churches

Churches founded by the Apostles, and learn from them what the Apostles taught. For as by their Testimony we know what *Scriptures* are *Apostolical*, and what not; so by their Testimony we are to know what *Traditions* are *Apostolical*, and what not. So that those *Traditions* are to be esteemed *Apostolical*, which have been delivered as such by the Churches founded by the Apostles; amongst which *the greatest and most ancient*, according to St. Irenæus in the same Place, is that of *Rome*, founded by the two most glorious Apostles Peter and Paul, to which Church, by reason of its more powerful Principality, all must have recourse; and in which the *Apostolical Tradition* has always been preserved by those that are in every Place. A happy Church, says Tertullian, Chap. xxxvi. in its Condition, to which the Apostles bequeathed their whole Doctrine with their Blood. This Rule is certainly well grounded: Because as our Lord by himself, and by his holy Spirit, certainly taught his Apostles all Truth: so his Apostles by his Commission certainly delivered all that he taught to the Churches which they founded. So that these are certainly the best qualified to be Witnesses what the Apostles taught, which are the Things we call *Apostolical Traditions*. By the Application of this Rule, as well as of the two former, to our modern Controversies, the Old Religion must certainly gain her Cause against all Sectaries; because 'tis publickly notorious to all the World, that when the present Differences in Religion first began, all Apostolical Churches with one Accord received, held, and maintained those Doctrines and Practices for Apostolical Traditions, which are now rejected and impugned by the Pretenders to Reformation.

Against these Rules our Adversaries object, that all the Churches founded by the Apostles, and in a Word, all Christendom quickly forsook or corrupted the Doctrine of the Apostles, and went astray into Error, Superstition and Idolatry; and therefore

there was a Necessity for their Reformation, which, if we will believe them, was nothing else but bringing back again the primitive Doctrine, which had Possession of the Church before she was corrupted with Popery.

This impious Pretence, upon which the whole Reformation is grounded, is demonstratively confuted by all those Texts of Scripture quoted in the first Chapter; which assure us that the Church founded by Christ should never be corrupted by damnable Errors. 'Tis also infinitely injurious to Christ, in giving Satan so early a Victory over his Kingdom. It makes the State of the Church of the New Testament far more wretched than was that of the Synagogue, even in the worst of Times. For whereas we don't find in any Part of the History of the Old Testament, that the whole People of God, that is, all the twelve Tribes of *Israel* at once, ever went astray for one half Century together, without being reclaimed and returning to their Duty; and never so universally, but that there always remained Priests and Prophets exempt from the general Corruption; this unhappy reforming System pretends, that the whole Church of God of the New Testament, "Laity and Clergy, Learned and Unlearned, all Ages, Sects and Degrees of Men, Women and Children of whole Christendom, were at once drowned in abominable Idolatry, of all other Vices the most detested by God, and damnable to Man, and that for the Space of 800 Years and more." *Hom. of Peril of Idolatry, Part III.*

But for the more fully confuting this groundless System, which pretends that the primitive Christians were Protestants, till their Successors introduced Popery; and to demonstrate the perpetual Succession of the Catholick Doctrine from the Apostles, I shall borrow the Words of a modern Writer upon this Subject, which seem to me to put the Matter out of all Dispute.

"If

“ If the Faithful in the first Centuries were Protestants, when and how did their Posterity become Papists ?” [For Papists they certainly were, when *Luther* undertook to reform the Church’s Doctrine *Anno* 1517 ; and had been so for many hundred Years.] “ In what Year of the Lord did this Popery first creep into the Church ? Who was the first Author of it ? In what Place was it first broached ? What Opposition did it meet with at its first Appearance, from the Zeal of the Pastors of the Church ? What Disturbances did it cause ? What Books were writ on this Occasion, what Councils held, &c. ? Or was this the only Change in Religion, the only Heresy, which crept into the World without Author, without Date, without Disturbance, without Resistance ; so that the whole World by a strange Revolution from Protestant became Papist, though no one knows how, nor when ?

“ We can trace up Protestantism to the very Year, in which it was first broached, *viz.* 1517. we can name the Day when their first Preacher laid the Foundations of their Religion [by his first Sermon at *Wittemberg* against Indulgences] “ at which Time we could have said to them with Truth, *Your Profession had no Being Yesterday.* We can tell the Author the Place, the first and chief Abettors of their Doctrine ; the Disturbances it caused ; the Resistance which it met with ; the Books written on both Sides, &c. We can do the same with regard to *Arianism*, and all other Heresies or Innovations in Religion. Let our Adversaries do as much for us, or not accuse us of Innovation. Let them name the Pope or Bishop of *Rome* for these 1700 Years, that brought into the Church a Religion different from that, in which his immediate Predecessor both lived and died. Which, as they certainly cannot do, is a plain

“ plain Demonstration that the Faith of the Church
 “ of *Rome* was never changed.

“ I would here willingly inquire of these Gen-
 “ tlemen, who would persuade us that *Protestancy*
 “ was the Religion of the first Ages, and that there
 “ was a Time when the whole Church was *Pro-*
 “ *testant* ; whether these ancient *Protestants*, at the
 “ first Appearance of Popery, all unanimously a-
 “ greed to embrace it ; or whether a great Part of
 “ them stuck out, and remained steady to their
 “ ancient Faith ? If a great Part of them stuck
 “ out, and continued steady to the *Protestant* Re-
 “ ligion, what Disputes did this Diversity of Sen-
 “ timents produce ? What Books were written *pro*
 “ and *con*, as always happens on such Occasions ?
 “ If all at once were bewitched into an unanimous
 “ Agreement in *Popery*, why may we not expect
 “ that all the Inhabitants of this Island should one
 “ of these Days go to Bed *Protestants*, and arise
 “ *Papists* the next Morning : Since it is much more
 “ probable, that such a sudden and universal
 “ Change should happen in one Nation, than that
 “ it should happen through the whole World ?

“ I know our Adversaries will say, that *Popery*, as
 “ they call it, was not all brought into the Church
 “ at one Time, but by Degrees : That *Prayers for*
 “ *the Dead* were introduced in the second or third
 “ Century ; *Invocation of Saints* in the third or
 “ fourth ; and so of the rest. But this Reply does
 “ not at all lessen the Force of our Argument ; as
 “ may be easily made to appear in the aforesaid In-
 “ stances of *Prayers for the Dead*, and *Invocation of*
 “ *Saints*. *Prayers for the Dead* are laid aside in all
 “ the reformed Churches as vain and superstitious ;
 “ though they cannot but acknowledge, that in the
 “ third Century at least, and downwards, they
 “ were maintained and practised by the universal
 “ Church — And *Aerius*, as we learn from St.
 “ *Epiphanius* Hær. 75, and St. *Augustin* Hær. 57,

“ was

“ was in the 4th Century ranked amongst the He-
 “ reticks for presuming to say, *That the Prayers*
 “ *and Alms of the Living did the Dead no Good.*
 “ Now if there ever was a Time when the primi-
 “ tive Christians were Protestants in this Particular,
 “ so as to be convinced that *Prayers for the Dead*
 “ were vain and superstitious: If this, I say, was
 “ the Notion of the Christians of the first and se-
 “ cond Century, how was it possible that their im-
 “ mediate Successors in the third Century should so
 “ unanimously embrace this Practice; should reckon
 “ it amongst their most ancient Traditions? [*Ter-*
 “ *tullian de coronâ militis, c. 3.*] “ And that the first
 “ Man that offered to oppose it in the following
 “ Age, should upon that Account be condemned
 “ as an Heretick? Especially since our Adversaries
 “ must acknowledge, that in the third and fourth
 “ Century, the Church was well stocked with Pre-
 “ lates, both learned, and zealous against all No-
 “ velties, that would never have sat still and tamely
 “ suffered the *Depositum* of Faith to be corrupted
 “ by any Man.

“ In like Manner as to the *Invocation of Saints*,
 “ which many Protestants accuse of downright I-
 “ dolatry; it is confessed by their best Divines to
 “ have been the Doctrine and Practice of the Fa-
 “ thers, at least in the fourth Century and down-
 “ wards—*It is confessed, says Mr. Thorndike, in*
 “ *Epil. P. 3. p. 358. that the Lights both of the*
 “ *Greek and Latin Church, St. Basil, St. Gregory*
 “ *Nazianzen, St. Gregory Nyssene, St. Ambrose,*
 “ *St. Jerome, St. Augustin, St. Chrysostom, St.*
 “ *Cyril of Jerusalem, St. Cyril of Alexandria,*
 “ *Theodore, St. Fulgentius, St. Gregory the*
 “ *Great, St. Leo, and most, or rather all after that*
 “ *Time, have spoken to the Saints, and desired their*
 “ *Assistance.* Now if there ever was a Time, in
 “ which the primitive Christians were Protestants as
 “ to this Article; and in which they believed, as

“ *Protestants* now do, that the Invocation of Saints
 “ was Superstition and Idolatry ; how was it pos-
 “ sible, that all on a sudden, the whole Current of
 “ the Fathers in those Times of Learning, Zeal
 “ and Piety, should all run into this Practice with-
 “ out Resistance from any one, but such as were
 “ condemned Hereticks, *Eunomius*, *Vigilantius* and
 “ *Fausus* ? Certainly these great Lights of Anti-
 “ quity were better qualified to know what was the
 “ Doctrine of their immediate Predecessors, than
 “ modern *Protestants* at the Distance of 1400 Years
 “ can pretend to be : And ’tis no less certain, that
 “ they were not capable of taking up any Practice,
 “ if they had known that their Forefathers abhorred
 “ it as Superstition and Idolatry.” *Unerring Au-*
 “ *thority*, p. 160, 161, &c. The like may be said
 with regard to all the other Points of modern Con-
 troversy, in which the Adversaries of the Church
 charge her with having altered and corrupted the
 ancient Faith. And indeed a Person must be a
 Stranger to Church-History (in which we see by so
 many Instances, how tenacious the Generality of
 Christians have been in every Age of the Faith, in
 which they were brought up ; and what Disturban-
 ces have been caused, as often as the least Point of
 the Church’s Doctrine has been called in Question)
 that can imagine that all or any one of the Articles
 of the primitive Faith could ever be altered, with-
 out great Opposition and Disturbance ; much less so
 insensibly, as that no Body should be able to tell
 how, when, or by whom the Alteration was made.

For the Antiquity of the Catholick Religion in
 these Nations, the Reader may, if he please, con-
 sult *Unerring Authority*, Preliminary the Fourth.

C H A P. IV.

*Arguments in Favour of the Old Religion,
from the Nature of Heresy and Schism.*

HERESY, according to Catholics, is an *obstinate Adhesion to any Error contrary to divine Revelation, duly proposed to our Belief by the Church of God; that is, contrary to what God has taught, and the Church holds to be a revealed and Apostolical Truth: Or, a wilful Separation from the Doctrine of the Catholick Church in Matters of Faith.* According to Protestants, it is an *obstinate Defence of Error against a NECESSARY or FUNDAMENTAL Article of Christian Faith.* But the ancient Church knew nothing of this Distinction; and therefore condemned all for Hereticks that dissented from her Doctrine, whether the Articles in which they dissented were of the Number of those, which these Gentlemen call *fundamental*, or no. And certainly an *obstinate Defence of Error against any Article which God has taught*, must needs be a damnable Sin: And what Sin is it, if it be not *Heresy*? And who shall be Judge in these Cases, what Articles of Christian Faith are *necessary* to be believed, if not the Church of God, which proposes them to our Belief?

Schism, according to Catholics, is a *wilful Separation from the Unity and Communion of the Church, and the Subordination due to Church-Governors.* According to Protestants, 'tis a *CAUSELESS Separation of one Part of the Church from another.* But who shall be Judge whether the Separation be *causeless*, or no? Or can there be a *just Cause* for a Separation from the Catholick Church, with which Christ has promised to abide for ever? St. Matt. xxviii. v. 19, 20.

Now

Now the Children of the *Old Religion* are very secure, that in adhering to their Church-Guides, they are neither guilty of *Heresy* nor *Schism*. They cannot be guilty of *Heresy*; because they hold nothing contrary to the Definitions of the Church, or to the Word of God, as interpreted by the greatest Authority upon Earth, *viz.* that of the Church of God. Much less can they be guilty of *Heresy*, according to the Protestant Notion of *Heresy*, *viz.* of *Error in Fundamentals*; since our very Adversaries are obliged to acknowledge, that our Church does not err in *Fundamentals*.

Besides *Heresy* according to the Scripture is a damnable Crime. *Gal. v. v. 20, 21. Titus iii. v. 10, 11. 2 St. Pet. ii. v. 1, 2. St. Jude, v. 13.* The Malignity of which consists in wilfully refusing to believe that which God has taught, after it has been duly proposed to our Belief, by such an Authority, and upon such Grounds, or Motives of Credibility, that it would be highly imprudent to doubt that God has taught it: In which Case the refusing to believe, is highly injurious to God, by calling in Question his Truth. Now Catholicks are very sure they are guilty of no such Crime as this; because they refuse to believe no one revealed Truth, which by a sufficient Authority and upon due Grounds is proposed to their Belief: And in all those Things in which they believe differently from other Christians, they have on their Side the greatest Authority upon Earth, and the strongest Motives of all others to convince them that what they believe is the same as God has taught.

Moreover, the Root of all *Heresy* is Pride and Conceit of a Man's own Judgment, which he prefers to all other Authority; for an humble Man can never be a *Heretick*. Therefore the Followers of the *Old Religion*, who walk in the *humble Way* of Submission to Church-Authority, and take up nothing of their own Invention, or upon any Presumption of their own Judgment, but follow their
Guides

Guides of divine Appointment, can never be guilty of the Sin of *Heresy*.

Again. The chief Points of the Doctrine of the Old Religion, which are accused by our Adversaries as *grievous* and *pernicious Errors*, were certainly held long before their pretended *Reformation*, by the whole *Eastern* as well as *Western Church*; and consequently the holding of them could be no *Heresy* at that Time, when they were held by the *universal Church*, which (as the most learned Protestant Divines allow) never falls into *Heresy*. Now if the holding of these Articles was not *Heresy* then, I would gladly know what can make it *Heresy* at present? Not the Word of God, which was the same then as it is now. Nor any new Declaration of the Word of God, or Definition of Church or Council; because the most authentick, and most universal that has been since, has been on the Side of the Old Religion.

And as we are secure against *Heresy* by following the *Old Religion*, so are we also against the Guilt of *Schism*: Because we never broke off from the Communion of any more ancient or superior Church, or withdrew our Obedience from any Church-Governors, keeping within the Bounds of a due Subordination to our Superiors. Now as *Rebellion* in the State, so *Schism* in the Church can only be when a lesser, or at least an inferior Part, separates from the greater or superior; which, as I have said, was never our Case, who never went out from any greater or superior Church; but in all Divisions of Religion, that ever yet have been, have always had at the Time of the Beginning of such Division, both a Majority of Number, and a Pre-eminence of Dignity and Authority with respect to those that have been divided from us. We are the great Body of Christians descending from the Apostles, from which all other Sects at their first Beginning separated themselves; and whose Authority they all acknowledged

knowledge before the Separation. Therefore we cannot possibly be *Schismatics*.

If it be objected that the Guilt of *Schism* lyes at our Door, for giving Cause to it, by insisting upon Terms of Communion which could not in Conscience be complied with, and casting out of our Communion all those that refused to concur with our Innovations: We answer first, that it has always been the Method of all *Schismatics* to charge the Church with giving Cause to the *Schism*. 2dly, That the Pretence of Conscience against Church-Authority is also an old threadbare Cloak, by which all Hereticks and Schismatics have sought to cover their Obstinacy and Pride: And that it has also been the Way of all *Innovators* to accuse the Church of *Innovations*. 3dly, That the Church-Governors have been authorized by Christ to be Judges in these Cases, St. Matt. xviii. v. 17. and to cast out of the Communion of the Church such as obstinately refuse to hear and obey them. 4thly, That even supposing the Case of an *unjust Excommunication*, the Person excommunicated is not thereby authorized to set up Altar against Altar; nor does the *Excommunicator* thereby forfeit all Authority, or become a *Schismatick*. 5thly, That the Person excommunicated, is not a competent Judge of the Justice or Injustice of the Sentence of his Superiors. 6thly, That in the Case of modern Sectaries, they did not stay till they were cast out of the Church, but run out of it of their own Accord, and enticed as many as they could to come out after them. In fine, that at the Time when the Division began, we only continued where we were, in the Terms of Communion which had been fixed long before; therefore they broke off from us, not we from them: As the Ship breaks loose from the Shore, not the Shore from the Ship; because the Shore continues just where it was. From all which it is visible, that the Guilt of *Schism* is not on our Side.

Besides,

Besides, the Professors of the Old Religion wear none of the Badges, whereby Scripture and Antiquity will have us know and distinguish Hereticks and Schismatics. Such as, *Preaching without being sent*, Jerem. xxiii. v. 21. Rom. x. v. 15. Heb. v. v. 4. *Not entering into the Sheepfold by the Door, but climbing up another Way*, St. John x. v. 1. *Going out of the established Church, and the Communion of the undoubted Successors of the Apostles*, 1 St. John ii. v. 19. *Separating themselves*, St. Jude v. 19. *Causing Divisions and Offences contrary to the Doctrine which the Children of the Church have learnt*, Rom. xvi. v. 17. *Preaching to them a new Gospel*, Gal. i. v. 8, 9. *Wolves in Sheeps cloathing, but easily known by their evil Fruits*, St. Matt. vii. v. 15, 16. *Perpetually chopping and changing, and varying from their own Rules*, Tertullian de Præscript. Chap. 42. *Rising long after the Church from which they separated themselves*. Tertullian, ibid. Chap. 31. where he gives us this Rule to distinguish Hereticks by, as a Sentence that shall stand for the Condemnation of all future Heresies. *Id esse dominicum & verum, quod est prius traditum; id autem extra eum & falsum, quod est posterius immissum.* That is of the Lord and is true, which was of elder Date; but that is foreign and false which came in later.

Now as it is evident that none of these Marks of Error and Schism agree to the Old Religion and its Professors, so 'tis visible that they have all been found in every one of the modern Sects: who all, from their very first setting out, preached without any Mission, either ordinary from the Church, or extraordinary from God; [of which more hereafter] and consequently did not enter into the Sheepfold by the Door: They all went out and separated themselves from the ordinary Succession of the Church; caused Divisions and Offences, preached a new Gospel; fell out immediately amongst themselves; and have ever since been daily varying in their

their Doctrine, and uncertain what they would be at: In fine, have all from the very Beginning brought forth such Fruits, as could never spring from a good Tree; of which also we shall say more hereafter.

But setting all this aside, 'tis easy to prove the Guilt of *Schism* upon them all, from this plain matter of Fact. At the Time of their first Origin, when they separated themselves from the *Roman Church*, they did not embrace the Communion of any other Church then in Being; but stood all alone upon their own Bottom, divided from all Churches upon Earth, which was confessedly *Luther's Case*, about the Year 1517. Therefore if at that Time there any where was a true Church of Christ upon Earth, (as there always is, if the Scripture and Creed be true) the first Authors of all these Sects originally separated themselves from the true Church of Christ, wheresoever or whichsoever she was; because they separated themselves from all Churches pure or impure, which had any Being upon Earth before their Time, and consequently they were all guilty of *Schism*.

Neither is it much harder to prove the Guilt of *Heresy* upon them all. Because from their very first setting out they all *obstinately* maintained sundry Doctrines condemned by the Universal Church, as heretical and contrary to divine Revelation, many Ages before. Now that which is once *Heresy*, is always *Heresy*; as that which is once *Truth*, is always *Truth*.

Nor is there indeed any Rule by which the ancient or modern *Arians*, for Example, can be proved to be *Hereticks*, but what will prove the same with regard to the Sectaries of these Days: Both the one and the other were and are willing to be judged by the Scriptures as interpreted by themselves: Both the one and the other have been condemned by the Scriptures as interpreted by the Church.

Church. Therefore either both are Hereticks, or neither.

CH A P. V.

Arguments from the Creed.

IN the Apostles Creed we make a Profession of believing, *the holy Catholick Church, the Communion of Saints*; and in the Nicene Creed, *the One Catholick and Apostolick Church*. These two Creeds (together with that of St. Athanasius) ought *thoroughly to be received and believed*, says the 8th of the 39 Articles, *For that they may be proved by most certain Warrants of holy Scripture*.

Hence it is easy to form this Argument in favour of the *Old Religion*. The whole Creed, and every Article thereof, must be *always true*; as being *thoroughly to be received and believed* by all Christians at all Times, and *proved by certain Warrants of holy Scripture*, which at no Time can be false. Therefore Christ must *always* have, and had *always* a true Church upon Earth, as well before the Reformation as since. And this Church *always* was, *always* is, and *always* shall be, as 'tis professed in the Creed, *One, Holy, Catholick, and Apostolical*; and consequently *always Orthodox* in her Faith. For how can a Church be *holy*, if her Doctrine, or Practices authorized by her Doctrine, be *superstitious and impious*? How can she be *Catholick*, (which Word, according to the Use of all Ages, signifies not only *Universal*, but also *Orthodox*) if her Belief be *Un-orthodox*? How can she be *Apostolical*, if she condemns what the *Apostles* taught, and teaches what they condemned? How can she be the *Communion of Saints*, as is also professed in the Creed, if the Terms of her Communion be unlawful and wicked?

The

The Belief therefore of the Church of Christ, not only as *actually being*, but also as being at all Times *holy, Catholick and Apostolical*, and consequently as being always *Orthodox* in her Doctrine, is, and has been in all Ages an Article of the Creed; and therefore a *fundamental Point* of Christian Faith. See Bishop Pearson's Expof. of the Creed, Edit. 4. p. 335, 341, and 342. Mr. Thorndike in his *Letter concerning the present State of Religion*; and Archbishop Laud, p. 142.

The Consequences which flow from the Premiffes are, First, that the Church of Christ could never stand in need of a Reformation of her Faith. 2dly, That all Pretenders to fuch a Reformation were guilty, not only of a *Schifmatical* Presumption in separating themselves from a Church *ever Holy* and *ever Orthodox*; but also of an *heretical* Error againft a fundamental Article of the Creed. 3dly, That none of these Pretenders to Reformation, at their first setting up their Religion, could fay the Creed without telling a Lie, when they came to that Article, *I believe the Holy Catholick Church, the Communion of Saints*. For how could they that charged all Churches upon Earth with *wicked Errors*, believe a *holy Catholick Church*? Or, how could they pretend to believe the Church, when they made themselves wifer than the Church? 4thly, That no modern Sectaries can have any Share in that Church, which we profess in the Creed, because the very Foundation of their Religion gives the Lie to the Creed: For the whole Fabrick of their Religion is raifed upon the Pretence of the *whole Church's* having gone aftray from the Gospel of Christ; which is a Notion directly oppofite to that *perpetual Orthodoxy* which is moft certainly implied in this Article of the Creed, *I believe the Holy Catholick Church*. 5thly, That the Old Religion alone can be that one, *holy Catholick and Apostolick Church*, which in the Creed is propofed to our Belief.

C H A P.

C H A P. VI.

*Arguments in favour of the Old Religion,
from the Marks or Properties of the
Church set down in the Creed.*

TH E Marks or Properties of the true Church, according to the Apostles and *Nicene Creed*, are these: She is *One*, she is *Holy*, she is *Catholic*, and she is *Apostolical*. Of which we shall treat in Order.

S E C T. I.

Unity of the Church.

TH A T the true Church of Christ is always *one*, and can be *but one* in her Faith and Communion, appears from many Texts of Scripture. Song of Solomon, vi. v. 9, 10. *My Dove, my undefiled is BUT ONE—fair as the Moon, clear as the Sun, terrible as an Army with Banners.* St. John x. v. 16. *Other Sheep I have, which are not of this Fold, [viz. the Gentiles, who were then divided from the Jews] them also I must bring, and they shall hear my Voice, and there shall be ONE FOLD and ONE SHEPHERD.* Ephes. iv. v. 4, 5. *There is ONE BODY, and ONE SPIRIT, as you are called in ONE HOPE of your Calling; ONE LORD, ONE FAITH, ONE BAPTISM,* Rom. xii. v. 5. *We being many are ONE BODY in Christ, and every one Members one of another,* St. John xvii. v. 20, 21. *Neither pray I for these alone [the Apostles] but for them also that shall believe in me through their Word, that they all may be ONE.* Nor could the Church or Kingdom of Christ, as we have already taken Notice, long subsist without this

Unity.

Unity. For every Kingdom divided against itself is brought to Desolation, and every City or House divided against itself shall not stand, St. Matt. xii. v. 25.

Hence, where this *Unity* is wanting, 'tis a certain Mark that the true Church of Christ is not there. And consequently that Scheme of many Protestants must fall to the Ground, which maintains, that the Church of Christ is not in *one only Communion*; but is a Collection of many disagreeing Sects divided from each other in Faith and Communion: For here is no *Unity*, and consequently, this cannot be the true System of the Church of Christ, which according to the Scripture and Creed is *ever one*.

For the same Reason the *Reformation* in general, or the *Reformed Church* taken in that Latitude as to comprize the whole Collection of *Protestant* Sects, cannot be the true Church of Christ; because it wants this Mark or Property of *Unity*. *Luther* to his dying Day looked upon the *Zuinglians*, and all that denied the real Presence, as Hereticks and Aliens from the Church of God. [See his lesser *Confession*, and his Theses against the *Lovanists*, T. 7. Fol. 503. 2.] His Followers have inherited the same Notions to this Day with regard to the *Calvinists*. The Church of *England* *Protestants* look upon the *Dissenters* as Schismatics; and the *Dissenters* avoid the Communion of the established Church, as not sufficiently purged from Superstition and Idolatry. Can this be the *one Fold* of Christ? or can his Sheep run so many opposite Ways?

Nay, so far are *Protestants* in general from this *Unity*, which is one of the Marks of the true Church of Christ, that there are scarce the least Footsteps of it to be found in any one Sect or Denomination of them: For pick out which you please of these Sects, and examine into their whole System of Faith, and you will find no Agreement either with one another, or with the first Authors of their Sect. Insomuch that, as Experience teaches,

teaches, if you go to consult any two Ministers, 'tis great Odds they don't both agree throughout in their Notions of Religion ; and neither the one, nor the other with the first Reformers ; whose Systems they have all forsaken. Nor are their Disagreements in Matters of small Moment, but of the highest Importance : Some in every Sect are *Arians* with relation to the Trinity ; many are *Latitudinarians* ; great also are their Differences with relation to *Church-Government*, *Church-Authority*, *the Necessity and Nature of the Sacraments*, *the Presence of the Body and Blood of Christ in the Lord's Supper* ; *Free-Will*, *Predestination* ; *The State of Souls departed* ; *The Necessity of Faith in Christ for Salvation* ; *Lay-Baptism*, &c. The last of which Controversies, as it is decided by most of the modern Divines of the *English* Protestant Church, unchristens, and consequently unchurches, not only all the *Dissenters* at home, but also all their Protestant Brethren abroad, that is, all the *Lutherans* and *Calvinists* ; who having no Bishops, consequently, in the System of those Divines, have no other Ministers than meer Laymen.

Nor is there any Way left amongst *Protestants*, for their Church to put an End by her Authority to these Contests of her Children ; since they can never be persuaded that they are obliged to pay any greater Deference to her Decisions, than their Forefathers, the first Reformers, were to the Decisions of the whole Church then in Being.

But how is it then with the Catholick Church, with regard to this *Unity*, which is one of the Properties of the true Church of Christ ? Why she is *one*, by the Union of all her Children in *one* Faith, and *one* Uniform Profession of Faith, unalterable and inviolable, *viz.* that published by *Pius IV.* in maintaining every Article whereof all *Catholicks* throughout the World unanimously conspire. She is *one* by the Union of all her Children
in

in *one* Communion. And for the maintaining this *one* Faith and *one* Communion, she has *one* visible Head, and is guided by *one* Church-Authority, to which all her Children are obliged to assent; and by which all Disturbers of Unity, and Innovators in Faith are cut off from her Society.

So that the Followers of the Old Religion, in Point of Unity, have clearly many Advantages above Protestants. 1st, Because all Catholicks agree in *one* Confession or Profession of Faith: Protestant Churches could never yet agree in any *one* such Confession. 2dly, Because all Catholicks, however spread throughout the World, are in *one* and the same Communion: Protestants are divided into many separate Sects, which refuse to communicate one with another. 3dly, Because all Catholicks have *one* visible Head of the Church, *one* Apostolick See, the Center of Unity, (of which more by and by) to which all are subject, and in which all are united. Protestants, as the learned Sir Edwin Sandys long ago complained [*Relation of the Religions of the West*] *are as severed, or rather scattered Troops, each drawing adverse Way, without any Means to pacify their Quarrels; no Patriarch, one or more, to have a common Superintendence or Care of their Churches, for Correspondence and Unity: No ordinary Way to assemble a general Council of their Part, &c.* 4thly, Because Catholicks embrace a *Rule of Faith* which must needs maintain them in Unity, *viz. the Word of God*, as interpreted to them by the Church, to whose Authority they all hold themselves bound to submit: So that if any Dispute arise, when once the Church has interposed her Judgment, whosoever presumes to dissent, is no longer looked upon by Catholicks as one of their Society, but as a Heretick and a Schismatick. Protestants on the other Side maintain a *Rule of Faith*, which, human Weakness considered, is utterly inconsistent with *Unity* in Religion; and cannot but be a per-

a perpetual Source of endless Divisions. Such is the *Scripture*, or *Word of God*, as interpreted by each one's private Judgment. For when Protestants appeal to *Scripture*, as *the only Rule of Faith*, they don't mean the *Scripture*, as interpreted to them by the Church; for if they had gone by this Rule, their Reformation would have been stifled in the very Cradle; much less do they mean the *Scripture* as interpreted by any particular Minister or Preacher; but as interpreted by every Christian of sound Judgment, who has, according to the Principles of the Reformation, a Right to interpret it for himself, and is no more obliged to follow the Interpretation of *Luther*, for Example, or of *Calvin*, or of any other Divine, Synod, or Church, if their Interpretation seems not to him agreeable to the true Meaning of *God's Word*, than They were obliged to follow the Interpretation of the Catholick Church. Whosoever disallows of this *truly Protestant Rule of Faith*, must condemn the Reformation begun by a single Man, in Opposition to the whole World: And whosoever maintains this Rule must consequently allow all those that steer by it to be *true Protestants*, howsoever disagreeing their Principles in Religion may otherwise be, nay, tho' there were not two of them all, as we have said elsewhere, that agreed in any one single Article, except this, of taking the *Bible alone*, as interpreted by themselves, for their *Rule of Faith*. Which indeed is the only Article in which they all agree, and the Source of all their Disagreements; so that there can be no Hopes of their ever being united in *one Body*, as long as they follow this *Rule of Faith*. So much have Catholicks the Advantage over Protestants in this Point of Unity.

As to the Disputes amongst Catholick Divines, which our Adversaries sometimes alledge, in order to disprove the Unity of the Church: It may suffice for an Answer to this Objection, to remark

two Things. 1st, That these Differences are never in Matters decided by the Church ; and consequently are only in Matters of Opinion, never in Matters of Faith. 2dly, That these Differences make no Breach of Communion ; and consequently divide not the *Unity* of the Church. Can Protestants say as much of the Differences that are amongst them, which have split their Reformation into so many jarring Sects, which have no Communion one with another ?

S E C T. II.

Communion with the See of Peter, the Center of Unity.

ON E great Means for maintaining the Church in *Unity*, was the Institution of *one* chief Pastor to have a Superiority and Superintendency over the rest ; that so all being subject to *one*, might be united in *one* Center: Upon this Account, as the holy Fathers have observed, our Lord made choice of St. *Peter*, to make him the Chief and Head among the Apostles, *that a Head being constituted*, says St. *Jerome*, [Lib. 1. contra Jovin.] *occasion of Schism might be taken away*. Ut capite constituto Schismatis tolleretur occasio. See also St. *Cyprian*, Lib. de Unitate Ecclesiæ, St. *Optatus* Lib. 2. contra *Parmenianum*, &c.

In Effect, nothing can be more evident from Scripture, than that our Lord did make St. *Peter* the chief Pastor of the Church ; giving him a Name that implied no less than a *Rock* or Foundation-Stone, St. *John* i. v. 42. declaring that upon *this Rock* he would build his Church, St. *Matt.* xvi. v. 18. promising him *the Keys of the Kingdom of Heaven*, with the chief Power of *binding and loosing*, v. 19. praying for him that *his Faith might not fail*, and giving him the Commission to confirm his Brethren,

Brethren, viz. the rest of the Apostles, St. Luke xxii. v. 31, 32. In fine, three times solemnly committing to his Care all his *Lambs* and all his *Sheep*; without Exception, that is, his whole Flock, St. John xxi. v. 15, &c. after having asked him, *Dost thou love me more than these?*

And as our Lord was pleased to constitute one Head among the Apostles in the Person of St. *Peter*, as the best Preservative against Schism, and the best Form of Church-Government; so 'tis not in the least to be questioned, but that he designed the same Form of Government to continue in his Church till the End of the World; and that St. *Peter's* Prerogative should descend to his Successors: For how can any Christian imagine that Christ should appoint a Head for the Government of his Church, and maintaining of Unity during the Apostles Time, and design another kind of Government for succeeding Ages, when there was like to be so much more need of a Head? Consequently it must be granted, that St. *Peter's* Supremacy was by Divine Institution to descend to his Successors: And these Successors are no others than the Bishops of *Rome*. For neither has the Church of God ever acknowledged any others, nor have any others claimed the Title of St. *Peter's* Successors; and in that Quality exercised Jurisdiction in all Parts of the Church from the earliest Times of Christianity.

Hence the Holy Fathers have frequently appealed to the *Roman* Succession and Tradition, as the Touchstone of Orthodox Faith; have looked upon the *Roman* Chair as the Center of Catholick Unity, and ever alledged the Communion with the Apostolick See as a Mark of the true Church, and an invincible Argument against all Sectaries. Witness the following Testimonies.

1. St. *Irenæus*, Bishop of *Lyons*, and Martyr in the second Century, who in his younger Days had been a Hearer of St. *Polycarp*, Disciple of the

Apostles, in his third Book against all Heresies, Chap. 3. thus delivers himself. “ Because it would
 “ be an endless Business in a Work like this to trace
 “ up the Successions of all the Churches; we al-
 “ ledge the Tradition which that greatest and most
 “ ancient Church, well known to all, founded and
 “ established at *Rome* by the two most glorious
 “ Apostles *Peter* and *Paul*, has received from the
 “ Apostles, and the Faith which has been there
 “ delivered, coming down to us by Succession of
 “ Bishops; and so we confound all those who either
 “ through a wicked Self-complacence or Vain-
 “ glory, or else through Blindness and Error of
 “ Judgment, make unlawful Assemblies [*præter-*
 “ *quam oportet colligunt.*] For to this Church by rea-
 “ son of its more powerful Principality, [*propter po-*
 “ *tentioorem*, or, as others read it, *potiorem princi-*
 “ *palitatem*] it is necessary that every Church re-
 “ sort, [or have recourse, *necessè est omnem convenire*
 “ *Ecclesiam*] that is, the Faithful on all Sides. In
 “ which [Church] the Apostolical Tradition has
 “ always been preserved by those that are in every
 “ Place.

After this he sets down the Succession of the Bi-
 shops of *Rome* thus. “ The Apostles having found-
 “ ed and established the Church, entrusted the Epi-
 “ scopal Ministry to *Linus*, who is mentioned by
 “ St. *Paul* in his Epistles to *Timothy*. To him suc-
 “ ceeded *Anacletus*. After him *Clement*, the Third
 “ from the Apostles, inherited the Bishoprick, who
 “ also had seen the blessed Apostles and conversed
 “ with them To this *Clement* succeeded *Eva-*
 “ *ristus*; and to *Evaristus*, *Alexander*; to whom
 “ succeeded *Xystus* the Sixth from the Apostles.
 “ After him came *Telesphorus*, who also suffer-
 “ ed a glorious Martyrdom. Then *Hyginus*; after
 “ him *Pius*. To whom succeeded *Anicetus*, who
 “ had for his Successor *Soter*. And now *Eleuthe-*
 “ *rius* in the twelfth Place from the Apostles in-
 “ herits the Bishoprick. By this Order and Suc-
 “ cession

“cession the Tradition of the Apostles in the
“Church, and the Preaching of the Truth has
“come down to us. And this is a full Evidence,
“[*plenissima ostensio*, a clear Demonstration] that
“it is one and the same Life-giving Faith, which
“from the Apostles Days has been preserved in
“the Church till now.” So far St. *Irenæus*.

2. *Tertullian*, a Writer of the same Age, makes
use of the same Argument against all Hereticks,
“[*Lib. Præscript. Chap. 36.*] “Come on now,
“says he, you who have a Mind to exercise a lau-
“dable Curiosity in the Concern of your Salva-
“tion. Run through the Apostolick Churches,
“in which to this Day is maintained a Succession
“in the very Chairs of the Apostles, [*apud quas*
“*ipsæ adhuc Cathedræ Apostolorum suis præsiden-*
“*tur hœis.*] — If you are near *Italy*, you have
“*Rome*, from whence we also (*Africans*) have Au-
“thority at Hand. A Church happy in her Con-
“dition, to which the Apostles bequeathed their
“whole Doctrine with their Blood. Here *Peter*
“was honoured with the Resemblance of our
“Lord’s Passion: Here *Paul* was crown’d with
“the Martyrdom of the Baptist: Here *John* the
“Apostle, after coming out without Hurt from the
“burning Oil, received Sentence of Banishment
“into an Island. Let us see what this Church
“has learnt, what she has taught, &c.” Where
he goes on confuting all the prevailing Heresies of
those Days by the Doctrine of the Church of
Rome.

3. St. *Cyprian*, Bishop of *Carthage*, and Martyr
in the third Century, in his 55th Epistle to Pope
Cornelius, complaining of certain *African* Schisma-
ticks, delivers himself in this Manner. “More-
“over they dare to cross the Seas, and carry Let-
“ters from their Schismatical and profane Faction
“to the Chair of Peter and the principal Church
“from which the Priestly Unity has its Origin.

“ [Ecclesiam principalem, unde Unitas Sacerdotalis
 “ exorta est] not considering that the *Romans* are
 “ they whole Faith was praised by the Apostle,
 “ (*Rom. i.*) to whom false Faith [*Perfidia*] has no
 “ Access.”

4. St. *Optatus* Bishop of *Milevis* in *Numidia*, and one of the principal Champions of the Church of God against the *Donatists*, in his second Book against *Parmenianus* the *Donatist*, Bishop of *Carthage*, thus addresses himself to his Adversary. “ You cannot pretend to be ignorant that *Peter* held first the Bishop’s Chair in the City of *Rome*, in which *Peter*, Head of all the Apostles sat—in which one Chair Unity might be maintained by all ; lest the rest of the Apostles should each one claim his own *separate* Chair. So that he is now a Schismatick and an Offender, who against this single Chair erects any other. In this one Chair, which is the first of the Properties of the Church, *Peter* first sat ; to him succeeded *Linus*, to him *Clement*, &c. to *Liberius* succeeded *Damasus* ; to *Damasus* *Siricius*, the present Bishop, with whom we (the Catholics of *Africa*) and all the World communicate. Give you now an Account of the Origin of your Chair, you who claim to yourselves the holy Catholick Church. So far St. *Optatus*.

5. St. *Jerome* writing to Pope *Damasus*, Epist. 57. Anno 376. “ Because the *East* divided by intestine Jarrs rends in Pieces the seamless Coat of Christ,—so that in the midst of these broken Cisterns, that hold no Water, it is hard to find out the sealed Fountain and inclosed Garden : Therefore have I thought it proper to consult the Chair of *Peter*, and that Faith which was praised by the Mouth of the Apostle, seeking from thence Food for my Soul, where I first put on the Garment of Christ. — I am joined in Communion with your Holiness, that is, with the Chair of *Peter* : Upon that Rock I know
 “ the

“ the Church is built : whoever eats the Lamb out
 “ of this House is profane ; whosoever is not in
 “ (this) Ark shall perish in the Deluge. I know not
 “ *Vitalis*, I reject *Meletius*, I am ignorant of
 “ *Paulinus*, (He speaks of the three that at that
 Time contended for the patriarchal See of *Antioch* :)
 “ whosoever gathers not with thee, scatters ; that is,
 “ He who is not of Christ, belongs to Antichrist.

And in his 58th Epistle to the same Pope. “ On
 “ one Side of me, the *Arian* Fury rages supported
 “ by the Secular Power ; on the other Side, the
 “ Church (of *Antioch*) divided into three Parts seeks
 “ to draw me to her. — In the mean Time I cry
 “ out, Whosoever is joined with the Apostolical See,
 “ He is my Man. So far *St. Jerome*.

6. *St. Augustin* in his Psalm against the *Donatists*,
 thus bespeaks these Schismaticks. “ Come, Bre-
 “ thren, if you have a Mind to be engrafted in the
 “ Vine. ’Tis a Pity to see you lie lopped off in
 “ this Manner from the Stock. Reckon up the
 “ Prelates in the very See of *Peter* ; and in that
 “ Order of Fathers, see which has succeeded
 “ which. This is the Rock over which the proud
 “ Gates of Hell prevail not. He makes use of the
 same Argument of the Succession of Bishops of
Rome from *St. Peter*, against the *Donatists*, in his
 165th Epistle to *Genesius* : and against the
Manichæans and all other Hereticks, in his Book
 of the Advantage of Believing, c. 17.

And in his Book against the Epistle of *Manichæus*,
 which was called the *Foundation*, Chap. 4. he
 gives it amongst other Arguments or *Motives of*
Credibility, which made him prefer the Catholick
 Communion to all others ; where he writes as fol-
 lows: “ Not to speak of that most sincere Wisdom,
 “ which you (*Manichæans*) do not believe to be
 “ in the Catholick Church, there are many other
 “ Things which most justly hold me in her Com-
 “ munion. 1. The Agreement of People and Na-

“ tions. 2. Her Authority begun by *Miracles*,
 “ nourish’d by *Hope*, encreased by *Charity*, confirm’d
 “ by *Antiquity*. 3. A *Succession* of Priests descend-
 “ ing from *Peter* the Apostle, to whom Christ af-
 “ ter his Resurrection committed his Flock to the
 “ present Bishop. *Lastly*, the very Name of *Catho-*
 “ *lick*, of which this Church alone has, not with-
 “ out Reason, in such Manner kept the Possession,
 “ that tho’ all Hereticks desire to be called *Ca-*
 “ *tholicks*, if a Stranger ask them where the *Catho-*
 “ *licks* go to Church, none of them all has the
 “ Face to point out his own Church or Meeting-
 “ house. So far *St. Augustin*. And let the World
 judge by this what his Sentiments would be of modern Sectaries.

From all that has been said in this Section we gather the following Arguments in Favour of the *Old Religion*. 1. We alone communicate with the Successors of *Peter*, to whom Christ committed his whole Flock: Therefore, we alone are the Sheep of Christ. 2dly, The Chair of *Peter* was according to all Antiquity established by Christ to be the *Center of Unity* to the whole Church: We alone are united to this *Center of Unity*. 3dly, The *Roman* Succession and Tradition is ever urged by the Fathers as an invincible Argument against all Sectaries: This Succession and Tradition is wholly on our Side. That this may appear in a clearer Light, I shall, following the Example of the Ancient Fathers, here set down the Succession of the Bishops of *Rome* from *St. Peter* (whom all Antiquity ever acknowledged, as Bishop *Pearson* † has demonstrated, for the first Bishop of that See) to the present Pope.

† *Opera Posthuma*, London. 1688. p. 27, &c.

SECT.

S E C T. III.

The Succession of the Bishops of Rome from St. Peter to this Day.

The first Century.

St. PETER } THESE three were Disciples of
 Linus } the Apostles, and have place im-
 Cletus } mediately after the Apostles in the sacred
 Clement. } Canon of the Mass.

1. 1. 4

The second Century.

A N A C L E T U S. He was also a Disciple of the Apostles; and is by many, by reason of the Affinity of the Name, confounded with *Cletus*; and upon that Account by St. *Irenæus* and others placed before *Clement*. But the *Roman Missal* and *Breviary* distinguish them. In which St. *Cletus* is commemorated on the 26th of *April*, and St. *Anacletus* on the 13th of *July*.

Evaristus, honoured as a Martyr, *October 26*.

Alexander I. rank'd amongst the Martyrs in the Canon.

Sixtus or *Xystus I.*

Telesphorus, martyr'd under *Antoninus*, in 139.

Hyginus, commemorated as a Martyr, *Jan. 11*.

Pius I. honour'd as a Martyr, *July 11*.

Anicetus, honour'd as a Martyr, *April 17*.

Soter, honour'd as a Martyr, *April 22*.

Eleutherius, honour'd as a Martyr, *May 26*. He sent *Fugatius* and *Damianus* into *Britain*, who converted *Lucius* and his People to the Christian Faith. *Bede*. l. 1. c. 4.

Victor, honour'd as a Martyr, *July 28*. He cast *Theodotus* of *Byzantium* out of the Church, for denying the Divinity of Christ; and threatened to

excommunicate the Bishops of the Lesser *Asia* for keeping *Easter* at an undue Time. *Eusebius* l. 5. Hist. c. 24.

2.^d 58. //

The third Century.

ZEPHYRINUS, honour'd as a Martyr, August 26.

Calixtus I. honour'd as a Martyr, October 14.

Urbanus I. honoured as a Martyr, May 25.

Pontianus, honour'd as a Martyr, Nov. 19.

Antenus, martyr'd under *Maximin* I.

Fabianus, martyr'd in the Persecution of *Decius*.

Cornelius, martyr'd under *Gallus* and *Volusianus*.

Lucius, honour'd as a Martyr, March 4.

Stephen I. martyr'd under *Valerian*.

Sixtus or *Xystus* the Second, martyr'd also under *Valerian*.

Dionysius.

Felix I. martyr'd under *Aurelianus*.

Eutychianus.

Caius, honour'd as a Martyr, April 22.

2.^d 100. 15 *Marcellinus*, martyr'd under *Dioclesian*.

The fourth Century.

MARCELLUS, honour'd as a Martyr, January 16.

Eusebius.

Melchiades, honour'd by the Church, Decem. 10.

Silvester, honour'd Decem. 31. Under him was held the great Council of *Nice*, of 318 Bishops, Anno 325, in which the *Arian* Heresy was condemned.

Marus, honour'd Oct. 7.

Julius, under him was held the General Council of *Sardica* against the *Arians*, Anno 347.

Liberius. He was sent into Banishment by *Constantinus* the Emperor, for opposing the *Arians*; and

was

was afterwards prevail'd upon to subscribe the equivocal Formulary of *Sirmium*: But he quickly repaired this Fault, and continued to his dying Day a stout Asserter of the Catholick Faith. In his Absence *Felix* was put in his Place, who is said by some Authors to have ended his Days by Martyrdom.

Damasus, honour'd by the Church, Dec. 11. He condemned the Proceedings of the Council of *Ariminum*, in which the *Arians* by Force and Fraud imposed an ambiguous Formulary of Faith upon the Orthodox Prelates. In his Time was held the General Council of *Constantinople* of 150 Bishops against the *Macedonians*, *Eunomians* and *Apollinarists*, Anno 381.

Siricius.

Anastasius.

L. 2611.

The fifth Century.

INNOCENT I. honour'd as a Saint, July 28. He received the Appeal of St. *John Chrysostom*, and condemn'd the *Pelagians*.

Zosimus.

Bonifacius I.

Celestinus I. He commissioned St. *Cyril* to proceed by the Authority of the Apostolick See to depose *Nestorius* Patriarch of *Constantinople*; and presided by his Legates in the General Council of *Ephesus* of 200 Bishops, Anno 431. held against the *Nestorians*. He also sent St. *Palladius* into *Britain*, and St. *Patrick* into *Ireland*, who preached the Word of Life to the *Scots* and *Irish*.

Sixtus III.

Leo the Great. He presided by his Legates in the General Council of *Chalcedon* of 600 Bishops, Anno 451, against the *Eutychians*. He is honour'd by the Church, April 11.

Hilarius.

Simplicius.

84 The GROUNDS of

Felix III. He excommunicated *Acacius* Patriarch of *Constantinople* for favouring the *Eutychians*.

Gelasius I.

Anastasius II.

5. 22. 12

Symmachus.

The sixth Century.

HORMISDAS.

John I. Was put in Prison by the *Arian* King *Theodoric*, and died there. He is honoured among the Martyrs, *May 27.*

Felix IV.

Boniface II.

John II.

Agapetus I. He deposed *Anthimus* the heretical Patriarch of *Constantinople*.

Silverius. He died in Banishment for refusing to restore the aforesaid *Anthimus*, and is honoured among the Martyrs, *June 20.*

5. 22. 12 *Vigilius.* In his Time was held the fifth General Council at *Constantinople*, Anno 553.

Pelagius I.

John III.

Benedict I.

Pelagius II.

6. 30. 13 *Gregory the Great.* He sent *St. Augustin* and his Companions into *England*, who converted King *Ethelbert* and his People to the Faith of Christ. He is honoured among the Saints, *March 12.*

The seventh Century.

SABINIANUS.

Boniface III.

Boniface IV.

Deusdedit.

Boniface V.

Honorius I.

Silverius.

Severinus.

John IV.

Theodorus.

Martin I. He condemned the *Monothelites* in the Council of *Rome*, of 105 Bishops; and was thereupon sent into Banishment by *Constans* the heretical Emperor. He is honour'd by the Church among the Martyrs, *Nov. 12.*

Eugenius I.

Vitalianus.

Domnus I.

Agatho. He presided by his Legates in the sixth General Council, held at *Constantinople* against the *Monothelites*, Anno 680. 6th century

Leo. II. He is honour'd by the Church as a Saint, *June 28.*

Benedict II.

John V.

Conon. He sent *St. Kilian* to preach the Word of Life in *Germany*; who was the Apostle of the *Franconians*.

Sergius I. He ordain'd and sent *St. Willibrord* into the *Netherlands*: who was the Apostle of *Holland*. 7th century

The eighth Century.

J O H N VI.

John VII.

Sisinnius.

Constantin.

Gregory II. He sent *St. Boniface* into *Germany*; who converted the *Hessians*, *Thuringers*, *Westphalians* and *Saxons*.

Gregory III.

Zacharias.

Stephen II.

Stephen III.

Paul I.

Adrian I. He presided by his Legates in the seventh

86 The GROUNDS of

seventh General Council of 350 Bishops, held at Nice, Anno 787. against the *Iconoclasts*: who were so blind as to imagine they did Christ a Service in effacing his Images.

8.000: 12

Leo III.

The ninth Century.

STEPHEN V.

Paschal I.

Eugenius II.

Valentin.

Gregory IV.

Sergius II.

Leo IV.

Benedict III.

Between Leo IV. and Benedict III. certain fabulous Writers pretend to place a Woman Pope; whom they call *Joan*, affirming that she held the See for two Years. But the Learned are now all agreed that this Female Pope never had a Being upon Earth.

Nicholas I. He excommunicated *Photius* Usurper of the See of Constantinople, and first Author of the Greek Schism.

Adrian II. He presided by his Legates over the eighth General Council, held at Constantinople against *Photius*, Anno 869. And sent St. *Cyril* and St. *Methodius*, who converted the *Sclavonians*, *Bohemians* and *Moravians*.

John VIII.

Marinus.

Adrian III.

Stephen VI.

Formosus.

Stephen VII.

Romanus.

9.000: 12

The

The tenth Century.

THEODORUS II.	<i>Stephen IX.</i>
<i>John IX.</i>	<i>Martin II.</i>
<i>Benedict IV.</i>	<i>Agapetus II.</i>
<i>Leo V.</i>	<i>John XII.</i>
<i>Christopher.</i>	<i>Benedict V.</i>
<i>Sergius III.</i>	<i>John XIII.</i>
<i>Anastasius III.</i>	<i>Domnus II.</i>
<i>Lando.</i>	<i>Benedict VI.</i>
<i>John X.</i>	<i>Benedict VII.</i>
<i>Leo VI.</i>	<i>John XIV.</i>
<i>Stephen VIII.</i>	<i>John XV.</i>
<i>John XI.</i>	<i>Gregory V.</i>
<i>Leo VII.</i>	

10. Oct. 25

The eleventh Century.

SILVESTER II.

- John XVIII.*
John XIX.
Sergius IV.
Benedict VIII.
John XX.
Benedict IX.
Gregory VI.
Clement II.
Damasus II.
Leo IX. He condemned *Berengarius* in a Council at Rome, Anno 1050.
Victor II.
Stephen X.
Nicholas II. He held a Council of 113 Bishops at Rome, Anno 1059. where *Berengarius* retracted his Error against the real Presence, and cast his own Book into the Fire.
Alexander II.
Gregory VII. He held two numerous Councils at Rome, Anno 1075 and 1079. In which *Berengarius*

garius again renounced his Error, and subscribed a Catholick Profession of Faith.

Victor III.

Urban II. Under him was held the great Council of *Placentia*, Anno 1095. In which the Error of *Berengarius* was again condemn'd: And the Council of *Clermont* for the Recovery of the Holy Land.

11. Dec. 106.

The twelfth Century.

PASCHAL II.

Gelasius II.

Calixtus II. He held the first General Council of *Lateran*, for the Recovery of the Holy Land, Anno 1122.

Honorius II.

Innocent II. He held the second General Council of *Lateran*, Anno 1139.

Celestin II.

Lucius II.

Eugenius III.

Anastasius IV.

Adrian IV. He was an *Englisbman*; and during the Time of his See brought the *Norwegians* to the Faith of Christ.

Alexander III. He held the third General Council of *Lateran*, Anno 1179, of 300 Bishops, against the *Albigenses*, who maintained the Errors of the *Manichæans*.

Lucius III. He condemned the *Vardo's* or *Waldenses*, a Sect lately set up by *Peter Waldo* a Merchant of *Lyons*.

Urban III.

Gregory VIII.

Clement III.

12. Dec. 16. *Clestin III.*

The

The thirteenth Century.

INNOCENT III. He held the 4th General Council of *Lateran*, of 412 Bishops and 300 Abbats, Anno 1215.

Honorius III.

Gregory IX.

Celestin IV.

Innocent IV. He held the first General Council of *Lyons*, Anno 1245.

Alexander IV.

Urban IV.

Clement IV.

Gregory X. He held the second General Council of *Lyons*, Anno 1279, in which the *Greeks* renounced their Schism, but relaps'd soon after.

Innocent V.

Adrian V.

John XXI.

Nicholas III.

Martin IV.

Honorius IV.

Nicholas IV.

Celestin V. He lay'd down the Popedom, and was after his Death canonized for a Saint, and is honour'd on the 19th of May.

Boniface VIII.

13 Dec. 18.

The fourteenth Century.

BENEDICT X, or XI.

Clement V. He held the General Council of *Vienna*, of above 300 Bishops, Anno 1311.

John XXII.

Benedict XII.

Clement VI.

Innocent VI.

Urban V.

Gregory

Gregory XI.

Urban VI. At this Time happened the great Schism; *Robert of Geneva*, being set up in Opposition to *Urban*, who took the Name of *Clement VII*, and had for Successor *Peter de Luna*, who called himself *Benedict XIII.*

14.th Cent. 10.*Boniface IX.**The fifteenth Century.***I**NNOCENT VII.

Gregory XII. In his Time was held the Council of *Pisa*, Anno 1409; which, to put a stop to the Schism, deposed both the contending Pontiffs, viz. *Gregory* and *Benedict*; and chose *Alexander V.*

Alexander V.

John XXIII. In his Time was assembled the General Council of *Constance*, of 300 Bishops, Anno 1414. which broke the Neck of the long Schism: and condemned the Novelties of *Wicklef* and *Huss*.

Martin V.

Eugenius IV. He presided in the General Council of *Florence*, Anno 1438, in which the *Greeks* renounced their Schism.

*Nicholas V.**Calixtus III.**Pius II.**Paul II.**Sixtus IV.**Innocent VIII.*15.th Cent. 13. *Alexander VI.**The sixteenth Century.***P**IUS III.

Julius II. He assembled the fifth Council of *Lateran*, Anno 1512.

Leo X. He condemned the Errors of *Luther*, who began

began to dogmatize against the Church, Anno 1517.

Adrian VI.

Clement VII.

Paul III. He called the Council of *Trent*, which began to sit Anno 1545; and sent *S. Francis Xavierius* to preach to the *Indies*.

Julius III.

Marcellus II.

Paul IV.

Pius IV. He brought the Council of *Trent* to a happy Conclusion, Anno 1563. At which Time there were present in the Council 281 Prelates, who all unanimously condemned the Novelties of *Luther* and *Calvin*.

Pius V. He was canonized for a Saint by *Clement XI.* and is honour'd by the Church on the 5th of *May*.

Gregory XIII. He corrected the Calendar according to that which is called the *New Stile*.

Sixtus V.

Urban VII.

Gregory XIV.

Innocent IX.

Clement VIII.

16th Dec. 17.

The seventeenth Century.

LEO XI.

Paul V.

Gregory XV.

Urban VIII.

Innocent X. He condemned the five Propositions of *Jansenius* Bishop of *Ipres*.

Alexander VII. He condemned forty five Propositions of loose Morality.

Clement IX.

Clement X.

Innocent

Innocent XI. He condemned sixty five Propositions of the loose Casuists.

Alexander VIII. He condemned two Propositions of the loose Casuists, and thirty one of the Rigorists.

Innocent XII. He condemned the Errors of Molinos and the Quietists.

The eighteenth Century.

CLEMENT XI. He condemned the 101 Propositions of *Quesnel*.

Innocent XIII.

Bened. & XIII.

Clement XII.

Bened. & XIV. who is the present Pope. in all 254

15. Dec. 8.

Thus we demonstrate to the Eye our Succession from the Apostles: But as for any of our modern Sectaries, we challenge them, as *Tertullian* did all ancient Hereticks (l. *Præscript.* c. 32.) to produce any Thing like this. " Let them produce, says " he, the Origin of their Churches: let them give " us a List of their Bishops, drawn down by Succession from the Beginning, so that their first Bishop had either one of the Apostles, or an Apostolick Man, who continued always in Communion with the Apostles for his Predecessor. " For in this Manner do the Apostolick Churches " verify their Pedigree. — Let Hereticks feign any " Thing like this if they can. Hence he infers, *Chap.* 37. that since the Case stands thus, that we alone communicate with the Apostolick Churches, and have a Succession of Bishops continued in one Communion from them; we need no Scripture to prove that Hereticks have nothing to do with the Scripture, and have no Share in it: But that the Church may say to them, " Who are you? " When and from whence did you come? What " have you to do in my Estate, you that are none " of

“ of mine? I am in Possession. My Possession is of long standing; 'tis of elder Date. I am the Heir of the Apostles.”

And St. *Irenæus*, L. 4. Chap. 43. “ We must obey those Priests that are in the Church, who have the Succession from the Apostles, (as we have shewed) who together with the Succession of Episcopal Power, have according to the good Pleasure of the Father received the certain Gift of Truth. But others that are not of the original Succession, in what Place soever they are assembled, we must hold suspected either as Hereticks, and of bad Doctrine, or as Schismaticks, &c.”

If any one object that in this Succession some have been wicked Men, let him give Ear to the Answer of St. *Augustin* in his 165th Epistle to *Genetius*. “ If into this Succession of Bishops, says he, which is brought down from *Peter* himself to *Anastasi*us, who now sits in the same Chair, some Traitor in these Times had crept in, it would be no Prejudice to the Church, and to innocent Christians, to whom our Lord, having their Good in View, says, St. *Matt.* xxiii. v. 3. concerning evil Prelates, *Do what they say, and not what they do, &c.*” He adds in his 166th Epistle, that God “ makes his People secure with Regard to evil Governors; lest upon their Account the Chair of wholesome Doctrine should be forsaken, in which even the Evil are constrained to deliver good Things: For they are not their own Things which they say, but God's, who has placed the Doctrine of Truth in the Chair of Unity.” So far St. *Augustin*.

S E C T. IV.

Of the Sanctity or Holiness of the Church.

THAT the true Church of Christ is ever *holy*, we learn from the Apostles Creed, in which Christians are taught to profess in all Ages their Belief of a *holy Catholick Church*; agreeably to the Idea, which the Scripture ever gives us of the Church of God. But then we are not to understand this *Holiness* of the Church in such Manner, as to exclude all those from having any Part in the Church, who are not *holy* in their Lives and Conversation; since the Scripture in many Places informs us, that there will be always a Mixture of good and evil Men in the Church of God upon Earth; which is likened by the Gospel to a Floor, in which there is *Chaff* mingled with the Wheat, St. Matt. iii. v. 12. to a Net in which there are *bad Fish* as well as good, not to be separated till the End of the World. St. Matt. xiii. v. 47, 48, 49; to ten Virgins, of which five were wise and five *foolish*, St. Matt. xxv. v. 1, 2, &c. So that if any one would pretend to shew me a Church upon Earth which had no Sinners in its Communion, I should certainly conclude that it could not be the Church of Christ; because it would not answer the Description which the Gospel gives us of the Church of Christ.

If you ask in what Manner then this *Holiness* is to be understood, which by the Scripture and Creed is an inseparable Property of the Church of Christ? And in what Sense the Church of Christ in all Ages may be truly called *hol*, notwithstanding the Vices of many of its Members? I answer, that it is to be understood, First, with relation to the *Sanctity* of its *Institutor* and *Head* Christ Jesus, the Author and Fountain of all *Sanctity*. 2dly, With relation

relation to the *Sanctity* of its *Calling*, all its Members being *called* to *Sanctity*; and all consecrated by Baptism, and dedicated to the Worship of the God of all *Sanctity*. 3dly, With regard to the *Sanctity* of its Doctrine, which is ever *pure* and *holy*, and teaches the Practice of all *Holiness*. 4thly, With regard to its having at all Times all Kind of *Helps* and *Means* for obtaining *Holiness*; the *Sacraments*, which are so many Conduits of divine Grace, ever open, and ever flowing for the *Sanctification* of Souls; the *Word of God* ever preached; the great *Eucharistical Sacrifice* ever celebrated, and therein the *Passion of Christ* daily-applied to our Souls, &c. 5thly, With regard to a conspicuous *Sanctity* of Manners in many of its Members, and a *Succeſſion* of eminent *Saints* in all Ages.

Let us see now to which of the two, the *Old* or the *New Religion*, this *Sanctity* which is a Mark of the true Church better agrees. Both pretend to have *Jesus Christ* for the *Inſtitutor* and *Head* of their Church: But with this Difference, that the one derives a *viſible Succeſſion* in the ſame Communion from his *Apoſtles*, and moſt certainly had its Beginning from him; the other can ſhew no ſuch *Succeſſion*, and had its Beginning but of late, *viz.* 1500 Years after *Chriſt*, and was then introduced by wicked Men, without Commiſſion from *Chriſt*. Both put in their Claim to *Sanctity* of *Calling* and of *Doctrine*: But the *Calling* of the one was without *Queſtion* originally from *Chriſt*, the *Calling* of the other was from Men *uncalled* and *uſent*. The *Doctrine* of the one leans upon the *infallible Promiſes* of *God* recorded above in the *fiſt Chapter*; by which it is demonſtrated to have been ever *pure* and *holy*; the *Doctrine* of the other, even that *Doctrine* [of the Church's having gone aſtray] which is the very *Foundation* upon which they all build, gives the Lie to all theſe heavenly *Promiſes*, and conſequently is *irreligious* and *wicked*.

As

As to the *Means* and *Helps* for obtaining *Sanctity* in the two Religions; the old Church has visibly the Advantage, in the daily celebrating of the eucharistick Sacrifice, which our Adversaries have discarded; in a more frequent Participation of the blessed Sacrament; in the Confession of Sins, and Priestly Absolution: In more frequent Prayer and Fasting, contemned or neglected in the New Religion; in the frequent Use of spiritual Retreats, and the Encouragements that are every where found for retiring from the World, and embracing the Exercises of a monastick Life, &c.

Hence we find there are, and ever have been, many illustrious Examples of Sanctity in every Age and in all Conditions of Life, amongst the Professors of the Old Religion; that even many Kings, Queens, Princes, and other great ones of this World in the Catholick Communion, have left all to follow Christ: That many Apostolick Preachers in the same Communion, have consecrated their Labours and their Lives to the propagating of the Gospel amongst Infidels; that so many Millions have left the World to embrace the Rigours of a Monastical or Eremitical Life, &c. Whereas the whole Reformation will scarce be able to furnish one Instance of any of these Kinds.

But that it may still more clearly appear in what Communion, preferably to all others, true *Sanctity* is to be found, we will descend to the Consideration of some of the chief Virtues, which are the principal Ingredients of this *Sanctity*; since we shall certainly have a Right to conclude, where we find these most conspicuous, beyond the Suspicion of Hypocrisy or Bigotry, that there also is the best Claim to the Title of *Sanctity*.

Now whether we consider the present State of Christianity, or the Monuments of all Ages that are passed; we shall find among the Professors of the Old Religion, a greater *Faith*, even to the working

working of Miracles, and casting out Devils; and a far greater *Zeal* for propagating of the *Faith*, than has ever been found amongst Sectaries. A more perfect *Hope* of the Goods of *another Life*, and in Testimony thereof Thousands in every Age, quitting all the Honours, Riches and Pleasures of *this Life*. A more ardent *Love* of God; either despising all Things else to enjoy in Solitude the Sweetness of his heavenly Conversation, or if remaining in the World, inviting all by Word and Example to love him. A greater *Charity* for our Neighbours, proved by more frequent and more ample Foundations for the Benefit of the Poor; Institutions of Religious Orders for redeeming Captives, of Confraternities for the Help of the Sick, &c. Besides the many charitable Institutes of a more spiritual Nature for the Benefit of Souls.

Next to the three *divine* or *theological Virtues* of *Faith*, *Hope* and *Charity*, comes in the Virtue of *Religion*, which has for its Object the Honour and Worship of the supream Being, with a due Regard to all Persons, Places and Things that are consecrated to him. Now 'tis visible to any unprejudiced Eye, that there is far more *Religion* amongst Catholicks than any where else. Witness the canonical Hours of Prayer, observed by all our Clergy and Religious, many also of them rising at Midnight to the Praises of God: Witness the daily Exercises of Morning and Evening Devotion used by the Generality of the Catholick Laity; much neglected by the Generality of Protestants: Witness the Solemnity and religious Reverence, with which God's Worship is performed amongst us, &c. Our Churches also are more frequented; our Behaviour there (as many Protestants who have been Eye-witnesses have confessed) is more edifying; our Clergy is more respected; and in a Word, a greater Regard is paid to all Things consecrated to God, or relating to his Service, than among Protestants;

in whom the Sense of Religion seems every Day to grow less than other.

Amongst the moral Virtues, the Gospel particularly recommends *Humility*, of which few Sectaries understand the Name, and none the Practice. For how is it possible that they should have any Acquaintance with *Humility*, which teaches Men to despise themselves, and to be little in their own Eyes; whose very Religion was in its first Beginning, and is still, grounded upon a proud Conceit of their own Judgment, and an obstinate Refusal to cast down Imaginations, and bring into Captivity every Thought to the Obedience of Christ, and of that Authority which he has established. Whereas the opposite Method of Catholicks is visibly agreeable to this blessed Virtue of *Humility*, as well as to that *Obedience* and *Simplicity of Children* which the Gospel prescribes.

Self-denial and *Mortification* is also most pressingly recommended in the Gospel, as the narrow Way that leads to a happy Eternity; and in Consequence of this Recommendation, has been, and is to this Day embraced by great Numbers in the Communion of the Old Church; but seems to be little thought of by the Professors of the New Religion; where both Priests and People walk on in a broad and easy Way, with little or no Restraint to their natural Inclinations; little or no Notion of Fasting or Penance. No wonder then that so few of the Reformers should pretend to the precious Gift of Continency, which, as we daily see, is granted to innumerable Persons of both Sexes in the Old Religion: That the *State* of perpetual *Virginity* (so much prized by the primitive Christians, and by all Antiquity, and recommended by the Apostle, 1 Cor. vii.) should be utterly despised by them. And that a Nation formerly remarkable for Modesty, after embracing this new Gospel, should in a great Measure have lost all Sense of it: Insomuch, that

one cannot walk the Streets, without meeting with obscene Figures or Words chalked by the very Children on every Stall. So much for *Sanctity of Manners*.

I shall only add one Word more, and that is, that the great Number of excellent Books of Devotion, which have been and are daily written by Catholics, full of that Unction of the Holy Ghost, which speaks so effectually to the Heart, is a Demonstration that this Holy Spirit has ever been with our Teachers, and still continues with them. A great many of these Books have been translated and published by our very Adversaries, and are read among them with great Esteem. And there is scarce any one spiritual Book amongst them of any Reputation, that is originally of their own Growth.

S E C T. V.

The Church of the Saints; or a Succession of Saints and Martyrs in every Age in the Catholick Church.

THAT which is, and always has been the Church of the Saints, must needs be the true Church of God: For none but the true Spouse of Christ could ever be the Mother of Saints. So that the great Number of Saints, that is, of Persons eminent in all Holiness of Life, who have flourished in every Age in the Old Communion, is a most urgent Argument in Favour of the Old Communion, in which they all both lived and died.

Of this Kind we have in the first Century the Blessed Virgin, the Apostles, and their Disciples, who by their Preaching and Miracles first planted the Church, and watered it with their Blood.

In the second and third Century, we have great Numbers of holy Prelates and Doctors, and innumerable Martyrs, many of whose Names are recorded in the ancient Martyrologies, and many

more are written in the Book of Life, who by their Virtues, their Labours and their Sufferings, maintained and propagated the same Church. And during all this Time the Gift of Miracles, of Tongues, and of Prophecy, was very common in the Catholick Communion. Witness St. *Irenæus* (who lived at that Time) L. 2. Chap. 57. and in another Place quoted by *Eusebius*, L. 5. Histor. Chap. 7.

In the fourth and fifth Century, the Succession of Saints was kept up in the Catholick Communion by the Holy Fathers and Doctors of the Church, of whom the greatest Part flourished in these Ages; and by great Numbers of Martyrs, who suffered some in the Roman Empire under *Maximian*, *Maximin*, *Licinius*, *Julian* the Apostate, and *Valens* the *Arian*; some amongst the *Goths*, under King *Athbanaric*; many in *Persia*, martyred by *Sapores* the II^d. *Isdegerdes* and *Vararanes*; and many in *Africa*, under *Genferic* and *Hunneric* Kings of the *Wandals*. These Centuries also furnished the Church with an infinite Number of holy Warriours of another Kind, who overcame the World by flying from it, whom we call *the Fathers of the Desert*; whose wonderful Lives and Miracles are recorded by the gravest Authors of those Times, as may be seen in the Collections of *F. Rosweyds*. Many great Miracles also were wrought during these Centuries, by the Relicks and Intercession of the Saints, as may be seen in St. *Augustin*, L. 22. of the City of God, Chap. 8.

In the sixth and seventh Century, the Catholick Church brought forth a great many illustrious Saints, who both in their Lives and in their Deaths were honoured with Miracles. Such amongst many others were St. *Gregory* the Great, to whom *England* is indebted for Christianity; St. *Augustin* of *Canterbury*, St. *Chad*, St. *Cuthbert*, &c. of whom see Ven. *Bede* in his History. Such also were St. *Fulgentius* in *Africa*, St. *Leander* and St. *Isidore* in *Spain*;

Spain; St. *Cæsarius*, St. *Eligius*, St. *Remigius*, and St. *Vedastus* in France; St. *John* the Almoner in the East, &c. And of holy Solitaries, St. *Benedict* and many others in Italy, of whom St. *Gregory* writes in his Dialogues: St. *Giles*, St. *Lomer*, &c. in France; St. *Columba*, St. *Brandan*, St. *Egbert*, &c. in our British Islands; St. *John Climacus*, St. *Sabas*, St. *Theodosius*, &c. in the East. During this Time also flourished in England those holy Kings St. *Ethelbert*, St. *Sebbe*, St. *Oswald*, St. *Sigebert*, &c. And from England there went out St. *Willebrord*, St. *Suibert*, &c. to preach the Faith of Christ in the Lower Germany. Not to speak of many Saints of the weaker Sex, and amongst them divers Queens and Princeesses, who forsook all to follow Christ. The chief Martyrs of these Centuries were, St. *Hermengild* in Spain, put to Death by his Father King *Leovigildus*; St. *Anastasi* and many others in the East, some martyred by the Persians, others by the Saracens, and many by *Dunaan* the Jewish Tyrant of the *Homerites* in Arabia. St. *Maximus* and others put to Death by the *Monothe-lites*. St. *Kilian* and his Companions, and the two *Erwaldi*, &c. martyred by the Infidels in Germany.

In the eighth and ninth Century there were also many Saints, and not a few illustrious Martyrs. Witness those Apostolick Prelates St. *Boniface* Apostle of Germany, St. *Ansgarius* Apostle of the Northern Nations, St. *Cyril* and St. *Methodius*, Apostles of the *Sclawonians* and *Bohemians*. St. *Willebald*, St. *Swithin*, St. *Hubert*, &c. Witness those holy religious Men St. *John Damascene*, St. *Theodore* the Studite, St. *Winebald*, St. *Guthlac*, St. *Canicus*, Ven. *Bede*, &c. Witness those holy Virgins St. *Lioba*, St. *Tecla*, St. *Agatha*, St. *Walburga*, St. *Edita*, &c. The Martyrs of these Centuries were put to Death, some in the Persecution of the Moors in Spain; some by the Fury of the Danes in England, and some by the Rage of the Iconoclasts

in the East. And Miracles were still wrought as well by the living Saints, as by the Relicks of the Dead.

The tenth and eleventh Century were also fruitful in Saints. In which Number the See of *Canterbury* reckons seven Archbishops, viz. *St. Odo*, *St. Dunstan*, *St. Elphegus*, *St. Agelnothus*, *St. Eadfin*, *St. Lanfranc*, and the great *St. Anselm*: Besides whom there flourished in *England* *St. Oswald* Archbishop of *York*, *St. Ethelwold* Bishop of *Winchester*, *St. Wulfstan* of *Worcester*, *St. Osmund* of *Salisbury*, &c. In *Germany*, *St. Udalricus* Bishop of *Ausbourg*, *St. Bruno*, *St. Heribert* and *St. Anno*, Archbishops of *Cullen*; *St. Hogerus*, *St. Unni*, and *St. Libentius* of *Hamborough*: *St. Adalbert* of *Prague*, Apostle of the *Prussians*; *St. Adalbert* of *Magdebourg*; *St. Wolphangus* Bishop of *Ratisbon*; *St. Bernard* and *St. Gothard* of *Hildesheim*; *St. Radbodus* of *Utrecht*, &c. In *France*, *St. Fulbert* Bishop of *Chartres*; in *Italy*, *St. Anselm* Bishop of *Lucca*, and other holy Prelates, of whom see *Blessed Peter Damian*, Epist. 17. In *Spain*, *St. Rudesind* of *Compostella*, &c. These Ages were also noted for many Kings, Queens, and Princes illustrious for Sanctity; in which Number were *St. Henry* the Emperor, who kept perpetual Continence with his chaste Spouse *St. Cunegundes*. *St. Edward*, commonly called the Confessor (for Distinction from *St. Edward* King and Martyr) and his chaste Spouse *St. Editha*; *St. Stephen* King and Apostle of *Hungary*, and his Son *St. Emericus*; *St. Wenceslaus* King of *Bohemia*; *St. Canutus* King of *Denmark*; *St. Olave* King of *Norway*; *St. Margaret* Queen of *Scotts*, &c. These Centuries also produced those great Saints, and Fathers of many Saints, *St. Odo*, Institutor of the Monks of *Cluny*; who had for his Successors *St. Breno*, *St. Maiolus*, *St. Odi'o*, and *St. Hugo*; *St. Bruno*, Founder of the Saint-like Order of the *Carthusians*: *St. Robert*, Founder of the *Cistercians*; *St. Romuald*, Founder of

of the Hermites of *Camaldula* ; St. *John Gualbert*, Founder of the Order of *Valombrosa* ; St. *Abbo* of *Fleury*, St. *Nilus*, St. *Theodore* Recluse, &c. Innumerable Miracles were wrought in these Centuries : And many suffered Martyrdom ; amongst whom the most celebrated are St. *Bruno* and St. *Bonifacius*, Apostolick Preachers in *Russia* ; St. *Stanislaus*, Bishop of *Cracovia* in *Poland* ; St. *Gerard* in *Hungary* ; St. *Ulfrid* in *Swedeland* ; St. *Colman* in *Austria* ; St. *Eulogius*, St. *Pelagius* in *Spain*, &c.

In the twelfth and thirteenth Century, the Succession of Saints was not interrupted. The most illustrious were St. *Peter Celestin* Pope, St. *Bonaventure* Cardinal, Bishop of *Alba*, St. *Thomas* and St. *Edmund* Archbishops of *Canterbury*, St. *Malachias* Primate of *Ireland*, St. *Lawrence* Archbishop of *Dublin* ; St. *Hugh* Bishop of *Lincoln*, St. *Richard* of *Chichester*, St. *Thomas* of *Hereford* ; St. *Norbert* of *Magdebourg*, Founder of the *Norbertins*, St. *Benno* of *Misna* ; St. *Hugh* of *Grenoble*, St. *Lewis* of *Toulouse* ; St. *Ubaldu* of *Eugubium*, &c. St. *Lewis* King of *France* ; St. *Albericus* and St. *Steven Harding* Abbots of *Citeaux* ; St. *Bernard*, St. *Dominick* and St. *Francis*, Fathers of many Saints ; St. *Thomas* of *Aquin*, St. *Antony* of *Padua*, St. *Hyacinthus*, St. *John de Matba* and St. *Felix de Valois*, Founders of the *Trinitarians* ; St. *Philip Benitus*, St. *Peter Nolascus*, St. *Raymund de Pennafort*, St. *Raymund Nonnatus*, St. *Gilbert* of *Sempringham*, St. *Robert* of *Fountains*, St. *Steven* of *Grandmont*, St. *Isidore* of *Madrid*, St. *Homobonus*, &c. And of the female Sex, St. *Clare*, St. *Elizabeth* of *Hungary*, St. *Hedwiges* of *Poland*, St. *Gertrude* and St. *Mary* of *Oigny*. And of Martyrs, St. *Peter* the *Dominican*, St. *Henry* Bishop of *Upsal*, and many others. And during all this Time the Glory of Miracles ceased not, as may be seen in the Lives of the Saints abovenamed.

In the fourteenth and fifteenth Century flourished *St. Andrew Corsinus* Bishop of *Fesula*, *St. Lawrence Justinian* Patriarch of *Venice*, *St. Antoninus* Archbishop of *Florence*, *St. Vincent Ferrerius*, *St. Nicholas Tolentinas*, *St. Bernardin*, *St. James de la Marcha*, *St. John Capistran*, *St. John Nepomucene* Martyr, *St. Didacus*, *St. Ivo*, *St. Roch*, *St. Elzear* and his chaste Spouse *Delphina*; *St. John Colombin*, *St. Casimir* Prince of *Poland*; *St. Elizabeth* Queen of *Portugal*, *St. Brigit*, *St. Frances* of *Rome*, the three Saint *Catharines*, viz. of *Sienna*, of *Genoa*, and of *Bologna*, *St. Agnes de Montepulciano*, *St. Angela de Fulgineo*, &c. These in their Lives wrought many Miracles, insomuch that *St. Vincent Ferrerius* alone, as we learn from his Cotemporary *St. Antonine*, is known to have raised 36 Persons from Death to Life. In these Centuries also many Missioners and others were martyred among the Infidels for the Faith of Christ.

In the two last Centuries, that is, the 16th and 17th, many have flourished, who after mature Examination, and a full Demonstration of their heroick Virtues and illustrious Miracles, have been canonized for Saints, viz. *St. Pius V.* *St. Charles Borromæus* Cardinal and Archbishop of *Milan*, *St. Thomas de Villanova* Archbishop of *Valencia*, *St. Toribius* Archbishop of *Lima*, *St. Francis de Sales* Bishop of *Geneva*, *St. Francis de Paula* Founder of the *Minims*, *St. Cajetan* Founder of the *Theatins*, *St. Andrew Avelline* of the same Order, *St. Philip Neri* Founder of the *Oratorians*, *St. Ignatius* Founder of the Society of *Jesus*; *St. Francis Xaverius* Apostle of the *Indies*, *St. Lewis Bertrand*, *St. Francis de Borgia*, *St. Peter of Alcantara*, *St. John de Deo*, *St. Aloysius Gonzaga*, *St. Stanislaus Kotski*, *St. Felix de Cantalyce*, *St. John de Sabagun*, *St. Paschal Baillon*, *St. John of the Cross*, *St. Francis Solanus*, *St. Vincent Paul*, *St. John Francis Regis*, *St. Teresa*, *St. Mary Magdalen de Pazzis*,

Pazzis, St. Rosa of Lima, &c. Many more have been beatified, and innumerable others, though neither canonized nor beatified, have lived and died in the Odour of Sanctity; whose Lives are extant, full of excellent Lessons and Examples of all Virtues. Great Numbers also have suffered Death for the Christian Catholick Faith during these two last Ages in all Parts of the World; especially in *Japan, Tonquin, Cochinchina* and other Countries among the Infidels; and in divers Parts of *Europe*, by the Hands of Hereticks and Schismaticks. Thus has the Succession of Saints and Martyrs continued in the Catholick Church from Christ to this Day. Let any other Society or Sect, or all others put together, produce if they can such a glorious Succession.

S E C T. VI.

The Name of Catholick.

TH E third Mark or Property of the Church is it's *Universality*, expressed in the Creed by this Word *Catholick*, which signifies *Universal*, and implies three Kinds of *Universality*, which according to the Scripture belong to the true Church of Christ: 1. An *Universality of Time*; because the true Church must be the Church of *all Ages*: 2. An *Universality of Place*, because the true Church must be the Church of *all Nations*; at least her Faith must be preached to *all Nations*: 3. An *Universality of Truth*; because the true Church of Christ must be for ever orthodox and teach *all Truth*. But of this threefold *Universality* we shall speak in the next Section. In this Place we shall only treat of the Name itself of *Catholick*, and the Argument which the holy Fathers have taken from that Name.

The Name of *Catholick*, from the very Time of the Apostles, has always been appropriated to the true Church of Christ. For whereas diverse *Sects* or *Heresies* arose, even in the first Ages, dissenting, some in one Article, some in another, from the *Faith first delivered to the Saints*; and separating themselves under their respective Leaders, from the ancient Communion, and were all known by their several Denominations, taken from their first Teachers, or from their peculiar Tenets; and yet all called themselves *Christians*: The great Body of true Believers continuing in the Apostolick Faith and Communion, to distinguish themselves from all Sectaries, took the Name of *Catholicks*, and left it as a perpetual Inheritance to their Successors; so far as even to consecrate it, by inserting it in the *Creed*.

As then the Name of *Catholick* has been of old the proper Name of the true Church of Christ, there is all the Reason in the World to make use of this Name as one Mark by which we are to find out the true Church of Christ. Thus the Fathers have frequently made use of it. *Christian is my Name*, says St. *Pacian*, in his first Epistle to *Symphonian* the *Novatian*, *Catholick is my Surname*—*by this Name of Catholick our Society is distinguished from all Heresies*. The same is inculcated by St. *Cyril of Jerusalem*, Cateches. 18. and by St. *Augustin* above quoted, in his Book against the Epistle of *Manichæus*, Chap. 4. who adds in his Book of the true Religion, Chap. 7. “ We must hold the
 “ Christian Religion and the Communion of that
 “ Church, which is called *Catholick*; and not
 “ only called so by her own Children, but also by
 “ all her Enemies. For Hereticks and Schismaticks, whether they will or no, when they are
 “ speaking, not with their own People, but with
 “ Strangers, call the *Catholick* Church by the
 “ Name of *Catholick*. For they would not be understood,

“ derstood, if they call’d her not by that Name by
 “ which all the World calls her. And in his Book
 “ of the Advantage of Believing, Chap. 7. Suppose,
 “ says he, we were now first inquiring what Religi-
 “ on to chuse, without doubt we ought to begin our
 “ Search from the *Catholick* Church. For at pre-
 “ sent there are more Christians, [he speaks of that
 “ Part of the World which was then known] than
 “ *Jews* and *Idolaters* put together : And amongst
 “ Christians, though there are many Heresies,
 “ which are ambitious of being esteemed *Catholicks*,
 “ and call all others besides themselves *Hereticks*,
 “ there is one Church, which all grant to be more
 “ numerous, if you consider the whole World,
 “ than any of the rest ; and which, as they say
 “ that know, is a closer Follower of Truth than
 “ all the rest. But as for Truth, that is another
 “ Question, which I shall wave at present. In
 “ the mean Time, what is sufficient to determine
 “ our Choice, is, that there is one *Catholick* Church,
 “ to which different Heresies give different Names ;
 “ whereas they have all of them Names
 “ of their own, which they dare not deny ; by
 “ which any impartial Judge, may easily see to
 “ whom the Name of *Catholicks*, which all are
 “ so ambitious of, by right belongs.” So far St.
Augustine. From whose Words we may gather
 the following Rules, by which we may know
 who are to be esteemed the true Owners of the Name
 of *Catholicks*, amongst so many Pretenders to this
 venerable Name. 1. Those are to be esteemed
 the true Proprietors of this Name, who not only
 constantly call themselves *Catholicks*, but are also
 commonly known in the World by that Name ;
 and called so upon many Occasions, even by their
 greatest Adversaries. 2. Those have no Right to
 the Name of *Catholicks*, who only give them-
 selves this Name upon Occasions to serve a Turn,
 and are not by any other Christians at any Time so
 “ called ;

called ; but have other Names, by which they are commonly known by all the World, and which they dare not deny.

'Tis very easy to make the Application of these Rules to our present Purpose ; and to shew thereby that the Name of *Catholicks* of right belongs to none but the Professors of the *Old Religion*. For who ever heard any one, that was not himself a *Protestant*, give the Name of *Catholicks* in common Discourse to the Followers of the pretended Reformation ? Nay, Protestants themselves very seldom call themselves *Catholicks*, for fear the World should take them for those whom they are pleased to nick-name *Papists*. And *Protestant Catholicks* is so uncouth an Expression, that it would scarce go down even with a Protestant Auditory. But as for the Professors of the *Old Religion*, they are commonly known by the Name of *Catholicks*, not only in all Countries where that Religion is predominant ; in which he that would give them any other Name must not expect to be understood ; but also in all other Places where they live mingled with Protestants, as in *Germany*, *Holland*, &c. in which they are as regularly in common Discourse named *Catholicks*, as their Adversaries are Protestants. Nay, in *England* itself, where they are but a handful of Men, if compared with Protestants, should any one in common Discourse make mention of *Catholicks*, or of the *Catholick Religion*, I appeal to the Conscience of any sober Protestant, whether he would not immediately understand by that Name those Men whom he nick-names *Papists*, and that Religion which he calls Popery.

It was therefore wisely done of *Luther*, when he rendered the ninth Article of the Creed in the *Dutch*, *The Holy Christian Church*, instead of the *Holy Catholick Church* ; and of the *French* Protestants, who have rendered it *La Sainte Eglise Universelle*, instead of *Catholique*, as I have seen in their Catechism :

Because

Because they very well knew that the Name of *Catholick Church* would present to the People's Minds the Idea of the ancient Religion, which they had abandoned.

Now as the Name of *Catholick* was looked upon by all Antiquity as a Mark of the true Church; so the adopting of a new Name derived from any Innovation or particular Tenets in Religion, or from the Broachers of such Tenets, has always been esteemed a sure Mark of a false Religion. See St. *Justin Martyr*, in his Dialogue with *Tryphon*, St. *Clement of Alexandria*, Lib. 7. *Stromat.* p. 765. *Lactantius* in his 4th Book of *Divine Institutions*, p. 231, 232, &c. Hence St. *Jerome* in his Dialogue against the *Luciferians*: "To tell you briefly and plainly the Sentiments of my Soul, we must live and die in that Church, which having been founded by the Apostles subsists to this Day. But if in any Place you hear some that are called Christians, taking a Name not from our Lord Jesus Christ, but from some other, as *Marcionites, Valentiniens, Mountainers, Field Conventiclers* (Montenses, Campenses) know, that such are no Church of Christ, but a Synagogue of Antichrist. . . . Nor let them flatter themselves that they quote the Scriptures for their Tenets; since the Devil also quoted Scripture, which consists not in the reading, but in the right Understanding. So far St. *Jerome*, agreeably to the Sentiments of all Antiquity. Which Observation furnishes us with a new Argument in favour of the Old Religion, which alone amongst so many Sects has not adopted any new Name; as all those have done, who call themselves *Protestants, Presbyterians, Independents, Baptists, Lutherans, Calvinists, &c.*

If any one object, that the Professors of the Old Religion are also called *Papists* and *Romanists*, and from thence would infer, that they are in no better Condition

Condition in this regard than their Adversaries, having new Names as well as they: The Difference is obvious, because *Papists* or *Romanists* are only Nick-names given us by Protestants; (as we were formerly called *Psychici* by the *Montanists*, *Homousians* by the *Arians*, &c. for it has always been the Custom of every Heresy to mis-call the Catholick Church.) For our Parts we acknowledge no such Names; neither were any such Names ever heard of in the World before *Luther* invented them, though our Religion, as all the World knows, was then professed through all *Europe*; and to this Day there are many Kingdoms, in which our Church is very well known, which never heard of the Names of *Papists* or *Romanists*. In a Word, 'tis no Blemish to a Church to have a new Name given her by her revolted Children; because this has always been the Case of the true Church of Christ in every Age: But 'tis a great Blemish to a Church to adopt of her own accord any such Name, (as all modern Sectaries have of their own accord adopted the Name of *Protestants*, from their protesting against that which they found the current Doctrine of the Church,) because this has never been the Property of any but Hereticks and Schismaticks.

S E C T. VII.

The Universality of the Church.

AS the true Church of Christ has always inherited the Name of *Catholick*, so according to the Scriptures, she shall always inherit the *Universality* signified by that Name; by being the Church of all *Ages*, of all *Nations*, and of all *Truth*. That the true Church of Christ shall be the Church of all *Ages*; that is, that she shall always subsist, and have a visible Being in all *Ages* from Christ till the
End

End of the World, is demonstrated from the Texts of Scripture quoted in the first Chapter. See in particular, *Isai.* liv. v. 20, 21. *Dan.* ii. v. 44. *Psal.* lxxii. v. 5, 7. *St. Matt.* v. 18. xvi. and Chap. 28. v. 19, 20. And that she shall at all Times teach all Truth, by being ever orthodox in her Faith and Doctrine, is no less clear from the same Texts, as well as from the Creed itself. It only remains that we should prove from Scripture, that she is also to be always Catholick or Universal, by being more or less the Church of all Nations, which may be demonstrated by the following Texts.

Gen. xxii. v. 18. *In thy Seed shall all the Nations of the Earth be blessed.* *Pf.* ii. v. 8. *Ask of me, and I shall give thee the Heathen for thine Inheritance, and the uttermost Parts of the Earth for thy Possession.* *Psal.* xxii. v. 27. *All the Ends of the World shall remember and turn unto the Lord; and all the Kindreds of the Nations shall worship before thee.* *Psal.* lxxii. v. 7, 8. *In his Days [that is, after the coming of Christ] shall the Righteous flourish, and abundance of Peace so long as the Moon endureth. He shall have Dominion also from Sea to Sea, and from the River unto the Ends of the Earth.* *Ver.* 11. *All Kings shall fall down before him, all Nations shall serve him.* *Isaiah* ii. v. 2. &c. *It shall come to pass in the last Days, that the Mountain of the Lord's House shall be established in the top of the Mountains; and shall be exalted above the Hills; and all Nations shall flow unto it.* *Isaiah* xlix. v. 6. *It is a light Thing that thou shouldst be my Servant to raise up the Tribes of Jacob—I will also give thee for a Light to the Gentiles, that thou mayst be my Salvation to the End of the Earth.* *Isaiah* liv. v. 1, 2, 3. *Sing O barren thou that didst not bear, break forth into Singing, and cry aloud thou that didst not travel with Child; for more are the Children of the desolate, than the Children of the married Wife, saith the Lord. Enlarge the Place of thy Tent, and let them stretch forth the Curtains of thine Habitations:*

tions: Spare not, lengthen thy Cords, and strengthen thy Stakes; for thou shalt break forth on the Right-hand, and on the Left, and thy Seed shall inherit the Gentiles, &c. *Isaiah* ix. v. 3, 4, 5. &c. The Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising. Lift up thine Eyes round about and see, All they gather themselves together, they come to thee — The abundance of the Sea shall be converted unto thee, the Force of the Gentiles shall come unto thee. *Ver. 11.* Thy Gates shall be open continually, they shall not be shut Day nor Night, that Men may bring unto thee the Forces of the Gentiles, and that their Kings may be brought: For the Nation and Kingdom that will not serve thee shall perish. *Malachi* i. v. 11. From the Rising of the Sun, even to the going down of the same, my Name shall be great among the Gentiles, and in every Place Incense shall be offered to my Name, and a clean Offering.

This threefold *Universality* of the Church, implied in the Name of *Catholick*, by which she is the Church of all Ages, of all Nations, and of all Truth, was expressed in the Commission given to her first Pastors, *St. Matt.* xxviii. v. 18, 19, 20. All Power is given me in Heaven and in Earth. Go ye therefore and teach ALL NATIONS, baptizing them, &c. TEACHING them to observe ALL THINGS whatsoever I have commanded you: And lo I am with you ALL DAYS even to the Consummation of the World. And for the maintaining this threefold *Universality*, the perpetual Presence and Assistance of Christ, to whom all Power is given in Heaven and Earth, was expressly promised: So that this Catholicity being grounded upon the Veracity and Almighty Power of Christ can never fail. Let us see now to which of the two, the Old or the New Religion, this *Universality* better agrees.

And first 'tis evident, that none of the modern Sects of Pretenders to Reformation, can be the Church.

Church of *all Ages*: Because not one of them had any Being in the World till fifteen hundred Years after Christ. Whereas the *Old Communion*, which they forsook, had a visible Being in *all Ages* from Christ's Time till this Day.

Secondly, none of the modern Sects can in any tolerable Sense be called the Church of *all Nations*. Whereas the *Old Communion* takes in great Numbers in most *Nations* in all Parts of the World.

Thirdly, As to the *Universality of Truth*, or the teaching of *all Truth*, though this is, and ever has been claimed by all Sectaries, no less than by the Catholick Church; yet never any of them could produce such Titles to justify their Claim as the Catholick Church produces; to which at her first setting out, the *Spirit of Truth* was most certainly promised to *guide her into ALL TRUTH*, St. John xvi. v. 13. Hence the Catholick Church alone receives, without Exception, all Parts of the Scripture, which the holy Fathers and ancient Councils have received; she alone sticks to all ancient Traditions, receives the Decrees of all lawful General Councils, &c. Whereas Sectaries reject some Part or other of the Scriptures, and all of them despise Apostolical Traditions, and the Definitions of General Councils; and consequently cannot be thought to maintain *all Truths*.

S E C T. VIII.

The Conversion of Nations.

A Further Argument in Favour of the Claim which the *Old Religion* puts into for the Title of *Catholick* or *Universal*, is, that she has in every Age by her Ministers, and by Apostolick Preachers and Missioners of her Communion, converted Infidel Nations to the Faith of Christ: And has always

ways shewn a remarkable Zeal for propagating the Name and Faith of Christ in all Parts of the World, and sends to this Day Missioners into every Country for this End.

Which Argument is the more considerable, because 'tis visible from the holy Scriptures that this was to be one of the Marks or Characters of the true Church of Christ, that she should reduce by her Preachers and Missioners, Infidel Nations with their Kings to the Faith of Christ. For which see the Texts quoted in the foregoing Section; and more particularly *Isaiah* xlix. v. 22, 23. *Thus saith the Lord God, Behold I will lift up mine Hand to the Gentiles, and set up my Standard to the People, and they shall bring thy Sons in their Arms, &c. And Kings shall be thy nursing Fathers, and Queens thy nursing Mothers, &c. Chap. liv. v. 3. Thou shalt break forth on the right Hand, and on the left, and thy Seed shall inherit the Gentiles, &c. Chap. lx. v. 3. The Gentiles shall come to thy Light, and Kings to the Brightness of thy Rising. Ver. 11, 12. Thy Gates shall be open continually, they shall not be shut Day nor Night, that Men may bring unto thee the Forces of the Gentiles, and that their Kings may be brought, &c. And certainly it was the true Church of Christ and no other, which *Isai.* ii. and *Micah* iv. is called *the Mountain of the House of the Lord*, to which all Nations were to flow. It was the true Church of Christ and no other, that was signified by that Stone hewed out of the Mountain without Hands, *Daniel* ii. v. 34, 35. which grew up into a great Mountain and filled the whole Earth; which the Prophet interprets v. 44, 45. of a Kingdom that should subdue all other Kingdoms, and stand for ever. So that it is plain from scripture, that the Conversion of Kings and Nations to the Faith of Christ was to be accomplished by the Ministry of the Preachers of the true Church; and consequently that this must be*

be one certain Mark by which we may find out the true Church.

Now 'tis evident from all kind of Monuments, that the *Old Church* has in every Age inherited this Grace; and has by her Preachers and Missioners brought over whole Nations of Infidels to the Faith of Christ. Witness in the first Age the great Success of the Labours of the Apostles, and their Disciples, especially of *St. Peter* and *St. Paul*, the Founders of the Church of *Rome*. Witness in the second Age the great Conversions wrought in *Africa*, *Gaul*, &c. and of King *Lucius* and his People in *Britain*, by Missioners sent from *Rome*. Witness in the third Age the Conversion of the *Goths* and other barbarous Nations; and in the fourth Age, the Conversion of the *Ethiopians*, the *Iberians*, &c.

But to come to the succeeding Ages, in which our Adversaries pretend that the Faith and Worship of the Church was corrupted, we shall find that the same Blessing has still continued with her, as the following Instances will demonstrate.

In the fifth Century, *St. Palladius* sent from *Rome* by Pope *Celestine* about the Year 430, converted the *Scots* to the Faith of Christ. See *St. Prosper adversus Collat.* in fine: And the *Centuriators* of *Magdeburg*, Centur. 5. Col. 18, &c.

St. Patrick, sent by the same Pope, converted all *Ireland*. See the *Centuriators* Centur. 5. Col. 1426, & Centur. 6. Col. 754, 755. where they acknowledge him to have been a Man famous for Sanctity and Miracles, and to have even raised the Dead to Life, and yet charge him with Popery.

In the same Century the *French*, with their King *Clodoveus*, were brought over to the Kingdom of Christ by *St. Remigius* of *Rhemes*, and *St. Vedastus* of *Arras*, two holy Prelates of the *Roman* Communion.

In the sixth Century St. *Ninianus*, first Bishop of *Candida casa*, a *Briton*, trained up at *Rome* in the Christian Faith, converted the *Southern Picts* to Christ. *Bede* l. 3. Hist. c. 4.

St. *Columba* or *Columkil* an *Irish* Monk, first Abbat of the famous Monastery in the Island of *Hy*, brought over the *Northern Picts* or Highlanders to the Christian Religion, *Bede ibidem*. This holy Man in the celebrating of *Easter* innocently followed an erroneous Calculation, different from that of the rest of *Christendom*: But this Error into which he and his Companions slipt for want of better Information, did not hinder him from being all his Life-time a Member of that Church, from which the *Irish* had all received their Christianity in the foregoing Age; nor from being honoured by that Church as a Saint after his Death. See the *Roman Martyrology* June 9.

In the same Century St. *Rupert* Bishop of *Worms*, converted the *Bavarians*. And St. *Columbanus* and his Disciple St. *Gallus*, converted *Swabia*. See *Heylin's Cosmography*, p. 431. and the *Atlas Geographus*, Vol. I. p. 438. 2.

Towards the End of the same Century St. *Augustin* the Monk, sent by St. *Gregory* the Great, brought over *Ethelbert* the most powerful of the *English Saxon* Kings, with his People, to the Faith of Christ; as may be seen at large in Venerable *Bede's Ecclesiastical History*, Lib. 1. Chap. 25, 26.

In the seventh Century, the Light of the Gospel was further propagated among the *English* by St. *Paulinus*, who baptized *Edwin* King of the *Northumbrians*; by St. *Felix*, who converted the East *Angles*, by St. *Birinus*, who converted the West *Saxons*; by St. *Ailan*, St. *Chad*, St. *Wilfrid*, &c. So that in a short Space of Time the whole Nation was gained over to Christ; and no People was more devoted

devoted than the *English* to the See Apostolick, from which they received the Faith.

In the same Century St. *Kilianus*, first Bishop of *Wurtsbourg*, an *Irish* Monk sent by Pope *Conon*, converted *Gosbert* Duke of *Franconia* with his People. *Atlas Geog.* p. 438. 2. And St. *Willibrord* an *Englishman*, (ordained Bishop and sent by Pope *Sergius*,) converted the *Netherlands*. *Atlas Geog.* p. 438. 2.

In the eighth Century, St. *Winifrid* an *Englishman*, commonly known by the Name of *Bon face*, ordained and sent to preach by Pope *Gregory* the 2d, converted *Hesse*, *Thuringia*, *Westphalia* and *Saxony*; and is usually esteemed the Apostle of *Germany*. *Atlas Geog.* p. 438. 2.

In the ninth Century St. *Ansgarius* a Monk of *Corby*, and first Archbishop of *Hamborough* and *Bremen*, General Apostle of the Northern Nations, converted *Holftein*, and carried the Light of the Gospel into *Swedeland*. *Heylin's Cosmog.* p. 484. 501.

In the same Century St. *Cyril* and St. *Methodius*, *Greeks* by Nation, sent by Pope *Hadrian* the 2d, converted the *Sclavonians*, *Moravians* and *Bohemians*. See *Martinus Polonus* ad Annum 859. *Aeneas Sylvius*, Hist. Boem. l. 1. c. 13. *Martinus Chromerus* de Rebus Polon. l. 3. It was St. *Methodius* that obtain'd Leave from Pope *John* the VIII, to celebrate the Liturgy in the *Sclavonick* Tongue, as appears from the 247th Epistle of the aforelaid Pope, T. 9. Concil. Labbe. p. 176. So that it was a great Mistake of the *Atlas Geographus*, when he tells his Reader, p. 603. without the least Warrent from History, and contrary to all Kind of Monuments, that the *Bohemian* Clergy having been converted by *Methodius* a *Greek* Prelate, were a long Time before they would acknowledge the Pope's Supremacy; as if *Methodius* himself had not acknowledged it all his Life-time, as well by receiving

ceiving his Mission and episcopal Consecration from Pope *Hadrian* the second; as by obeying the Citation of *John* the 8th, and appearing at *Rome* to justify his Doctrine; by whom also he was made Metropolitan or Archbishop, and from him obtain'd the abovemention'd Privilege: All which Particulars are evident from the Epistles yet extant of *John* the VIII. See Epist. 144, 145, 247, 263. Tom. 9. *Concil. Labbe*.

In the same Century the *Bulgarians* also with their King were admitted into the Pale of Christ's Church. See the Answers of Pope *Nicholas* the first to the Queries of this Prince and his People, newly converted to Christianity, Tom. 8. *Concil. Labbe*.

In the tenth Century the *Danes* were converted by St. *Poppo*, first Bishop of *Arhusen*, *Heylin's* Cosmog. p. 484. The *Goths* in *Swedeland* by St. *Sigifrid* an *Englishman* about the Year 980. *Atlas Geog.* vol. 1. p. 208. The *Poles* and *Prussians* in part by St. *Adalbert* Archbishop of *Prague*. See the *Atlas Geog.* p. 229, and 248.

In the same Age St. *Bruno* and St. *Bonifacius*, two Apostolical Preachers of the *Roman* Communion, labour'd with great Fruit in the Conversion of the *Russians* of *Poland*. And about the same Time the *Moscowites* were brought over to Christ by the *Greeks*: *Wolodimer* the first Christian Czar being baptized Anno 988. See *Le Brun's* Dissertations upon the Liturgies, T. 2. p. 412. N. B. That *Nicholas* the second was at that Time Patriarch of *Constantinople*, who was joined in Communion with the Church of *Rome*, as the *Greeks* generally were from the Time of the second Deposition of *Photius*, Anno 886, till the Schism was renewed by *Cerularius*, Anno 1053. *Le Brun* also informs us, out of *F. Pagi* [*ad Annum* 987, *Annal. Baron.*] and *F. Henschenius* [Tom. 1. S. S. Maij] that tho' the *Moscowites* were converted by the *Greeks*, yet they were four hundred Years before they joined with them in their

their Schism and their Animofities againſt the Biſhops of Rome.

About the Beginning of the eleventh Century, the *Hungarians* were converted under their King *St. Stephen*, *Atlas Geog.* p. 1635. And the *Norwegians* under *Olaus* the third, *Anno* 1055. the *Engliſh* aſſiſting in the Work, ſays *Dr. Heylin*, *Cosmog.* p. 484; who adds, that they relapſing for the moſt part to their former Idolatry, were finally regained to Chriſtianity by the Means of Pope *Adrian* the fourth, about the Year 1156. The *Iſlanders* alſo were converted in this Century by *Olaus Trugger the Pious*, *Atlas Geog.* p. 145.

In the latter End of the twelfth Century, *Courland*, *Samogitia* and *Livonia* received the Faith of Chriſt by the Preaching of *St. Meinardus*, *Heylin* p. 524. *Atlas Geog.* p. 262, 263.

In the thirteenth Century Pope *Innocent* the fourth ſent the *Dominicans* to preach to the *Tartars*, *Vincent.* l. 30. And by Apoſtolick Preachers of this Order, as well as thoſe of the Order of *St. Francis*, many Infidels were converted in diſverſe Parts of the World.

In the fourteenth Century *Lithuania* was brought over to the Chriſtian Faith, under *Wladislaus Jagello*, about the Year 1388. *Heylin's Cosmog.* p. 524. In the latter End of this Century and the Beginning of the fifteenth, flouriſh'd *St. Vincent Ferrerius*, who by his Preaching and Miracles converted about twenty five thouſand *Jews* and *Moors*. *St. Antonin.* 3 Part. Hiſt. Tit. 23. C. 8. § 4.

In the fifteenth Century were converted the Inhabitants of the *Canary Iſlands*, &c. And the *Portugueſe* preached the Faith of Chriſt with great Succeſs in the Kingdoms of *Congo* and *Angola*. *Heylin Cosmog.* p. 996, 998. So far of the Times before the pretended Reformation; and of Preachers certainly joined in Communion with Rome.

Nor has the Hand of God been ſhorten'd in theſe

two last Ages ; but has in a great Measure repair'd the Loss which the Old Religion has sustained by the unnatural Rebellion of so many of her Children in *Europe*, by the Conversions of many Millions of Infidels in all other Parts of the World.

In the sixteenth Century St. *Francis Xavierius* carried the Light of the Gospel to the Coasts of *Malabar*, *Travancor* and the *Fishery* in the *East-Indies* ; to the *Molucca* Islands, and the Islands *Del Moro*, and *Japan* ; converting by his Miracles many hundred thousands of these Barbarians to Christ. His Life is extant, english'd by Mr. *Dryden*, in the Close of which the Reader will find the great *Elogium*; this Apostolical Preacher has received even from Protestant Writers. His Followers and Successors converted the Kings of *Bungo* and *Arima*, &c. So that the Church of *Japan* counted no less than 600000 Christians ; and stood for a long while the Shock of the most violent Persecutions, in which innumerable Martyrs suffer'd with a Piety and Constancy not unworthy the primitive Times ; till all Communication being cut off, and no Means left of any Priests coming amongst them, the publick Profession of the Faith was at length extinguish'd.

In the same Age, the *Spaniards* having settled themselves in the *Philippine* Islands, preach'd Christ to the Infidels there, with such Success, that according to modern Accounts, there are now ten hundred thousand Christians, some say two Millions in those Islands. [Lettres edifiantes, &c. Recueil XI. Let. 3.]

The Missioners have also made great Progress in diverse other Parts of *Asia*, in these two last Ages ; as in *China*, where there are great Numbers of Christians spread through different Provinces of that vast Empire. In the Kingdoms of *Tonquin* and *Cochinchina*, where there are numerous Churches in spite of Persecution. In the Kingdom of *Madurè* and other Provinces of *India* on this Side of
Ganges,

Ganges, where the Number of Christians increases daily : In the Kingdom of *Thibet* : And in the *Marian Islands*, where the Inhabitants now are all Christians.

As to *Africa*, the Conversions have chiefly been upon the Coasts of *Zanguebar* ; in the great Empire of *Monomotapa* ; in the Kingdom of *Sierra Lionea*, where *F. Bareira* the *Jesuit* baptized the King, Anno 1607, &c.

In *America*, *Martinus a Valentiã*, an Apostolical Preacher of the Order of *St. Francis*, with twelve Companions, converted so great a Number of the *Indians* in the Empire of *Mexico*, that if we may believe *Thomas a Jesu* [*de Conversione omnium Gentium*, l. 4. c. 5] there was not one of this Number who had not baptized a hundred thousand between the Years 1524, and 1531.

In the same Century *St. Lewis Bertrand* a *Dominican Friar*, eminent for Sanctity and Miracles, preach'd the Faith to several Provinces of the Southern Continent of *America* ; and penetrated into the very Heart of *Peru* ; converting an innumerable Multitude of Barbarians. His Labours have been seconded by those of many others : So that now the Inhabitants of *Terra Firma*, of *New Granada*, of *New Andaluzia*, of *Popayan* and of *Peru*, are in a manner all Christians.

About the Middle of the same Century the *Portuguese Jesuits* laid the Foundations of a flourishing Church in *Brazil* : which in a short Time encreased to such a Degree as to take in no small Part of the Inhabitants of this vast Country, who are at present zealous Christians. The Religious of the same Order have also penetrated into the very Heart of *Paraguay* ; and inviting the Barbarians out of their Woods and Mountains, have both civilized them and made them Christians. The Cross of Christ has also been prosperously erected in the great Kingdoms of *Tucuman* and *Chili*, where the

Bishop of *Imperiali* alone has, according to *Collier's* Historical Dictionary, fourscore thousand *Indians* under his Care.

In North *America*, the most remarkable Conversions have been made in this last Age in *New Mexico* and the adjoining Parts; and in *Canada* or *New France*, where the *French* have omitted no Care to bring over the *Indians* to the Faith of Christ, not to speak of a late Settlement in *California* and many others Missions in all Parts of the Infidel World. So that in these our Days we see that of the Apostle *Rom. x. 18.* evidently verified in our Missioners. *Their Sound went into all the Earth, and their Words unto the Ends of the World;* and *v. 15. How beautiful are the Feet of them that preach the Gospel of Peace, and bring glad Tidings of good Things!* And can any one be so unreasonable as to charge that Church with heathenish Idolatry, which by her Pastors and Ministers has every where planted the Cross of Christ upon the Ruins of Idolatry?

But what Infidel Nations or Kings have ever been brought over to the Faith of Christ by Protestants, or other Sectaries, so as to entitle any of them to a Share in those ancient Prophecies, which were to be verified in and by the true Church? We have never heard of any such Conversions; though it must be granted, that no Nation has better Opportunities than the *English* for carrying on a Work of this Nature, by reason of their Plantations and Factories in all Parts of the heathen World. “ And yet, “ says Mr. *Morden* [*Geography rectified*, p. 596,] “ can we say we have improved the Advantage God “ hath put into our Hands, to his Glory and the “ Propagation of his Gospel? Have we made so “ much as one solemn Mission of pious and learned “ Men to preach the glad Tidings of Salvation in “ Jesus Christ so much as to those ignorant Heathens that confine upon the *English* Pale, or the “ poor

“ poor Negroes that are detained in cruel Slavery
 “ in our own Plantations? So far Mr. *Morden*.

And Dr. *Heylin* in his *Cosmography* [second Edit. p. 1027.] after having told his Readers that the People of *New England* are for the most part well enough disposed, and tractable and docile in Matters of Religion, adds, “ which notwithstanding, I
 “ find not any great Increase of Christianity among
 “ the Natives: Our *English* Undertakers thinking
 “ it sufficient, if they and their Houses served the
 “ Lord, without caring what became of the
 “ Souls of the wretched People, which hitherto
 “ have set in Darkness and in the Shadow of Death,
 “ notwithstanding those new Lights which have
 “ shined amongst them. So far the Doctor.

We are told indeed by some modern Writers, of the Endeavours of one Mr. *Elliot*, a Dissenting Minister, to bring over the *Indians* of *New England* to the Christian Religion: and we know that a Society has been established at *London* for propagating the Gospel, by means of which some Churches have been built in our *American* Plantations; and, if we believe their own Account, some kind of a Reformation effected among the *English* there. But as for the Conversion of Infidels, as far as I can find by their freshest Memoirs, it has scarce been attempted by their Missioners, much less effected. So that I fear after all we may too truly say with regard to the *British* Plantations in general, what the *Atlas Geographus* says of *Virginia*, p. 712. That to the Scandal of our Nation the English have taught the Inhabitants little besides the Vices of Drunkenness, Avarice, Fraud, &c.

How different in this Particular is and always has been the Behaviour of Catholics, who no sooner get footing in any Country, inhabited by Infidels, than they industriously apply themselves to preach to the Natives the Faith of Christ! And not content with this, carry the Word of Life with in-

finite Labour and evident Danger of their Lives to those Nations where they have no temporal Power to support them, and nothing to expect in this World but Hardships and Persecutions ; and where great Numbers of them have been put to cruel Deaths for their Pains. Whereas modern *Seſtaries*, who would have the World believe that they alone profeſs the pure Goſpel, and have been raiſed up by God Almighty in theſe latter Ages to reform his Church, have inherited ſo little of this Apoſtolical Spirit, ſo little of Chriſtian Zeal, or even of common Charity, as not only to neglect the poor Infidels, that live among them ; but even to hinder the *Negroes*, whom they detain in cruel Slavery, from embracing Chriſtianity, leſt by their ſo doing they ſhould loſe their Dominion over them. From whence it is too viſible, that *they are not of the Seed of thoſe Men by whom Salvation came to Iſrael*, 1 *Machab.* v. v. 26.

From all which 'tis eaſy to draw the following Concluſions in favour of the Old Religion. *1ſt*, That the old Church alone is that Church which was foretold by the Prophets. *2dly*, That the old Church alone has inherited the Spirit and Bleſſing of the Apoſtles. *3dly*, That God himſelf has evidently given her the Preference before all other Societies, in making choice of her Paſtors, and of no others, for the great Work of the propagating his Goſpel and the Conversion of Infidels. Is it likely that God would have made choice of the Paſtors of a Church corrupted with damnable Errors, Superſtitions and Idolatry, for ſo great and divine a Work, and not rather have employed a pure reform'd Miniſtry, if theſe Reformers had really been ſuch as they pretended to be?

I ſhall only add for further Proof of the Divine Favour towards the Old Religion, that the Men in every Age who have been the chief Inſtruments of Providence in the Conversion of Nations, were generally eminent for Sanctity ; and have confirmed
their

their Doctrine by incontestable Miracles ; as may be demonstrated from the best and most authentick Monuments of all Ages and of all Nations. Therefore God was certainly with them, and with that Communion in which they all lived and died.

S E C T. IX.

Apostolical Succession.

ANother Property of the true Church of Christ is, *a Succession from the Apostles of Christ.* This is signified in the *Nicene Creed* by that Word *Apostolick* or *Apostolical*, when we there profess that we believe the *One, Catholick, and Apostolick Church.* And it must be evident beyond Dispute, since the Apostles were by Christ's Commission the first Fathers and Founders of the Church ; and with them and their *Successors*, both Christ himself and his Holy Spirit were to remain till the End of the World [St. *Matt.* xxviii. v. 19, 20, and St. *John* xiv. v. 16, 17, compared with *Isaiab* lix. v. 20, 21.] that the true Church can be no other than that which has a *Succession from the Apostles.*

This *Apostolical Succession*, which is an inseparable Property of the true Church, implies four Things. *viz.* 1st, A Succession of a *Church*, that is, of a *Society*, or *Communion*, descending without Interruption from that first *Society* or *Communion* established by the Apostles. 2^{dly}, A Succession of *Doctrine* derived in an uninterrupted Channel from the Apostles. 3^{dly}, A Succession of *Holy Orders*, derived from those who were ordained by the Apostles. 4^{thly}, A Succession of lawful Commission, or spiritual Jurisdiction and Authority to preach, administer the Sacraments, and execute all other Branches of the *pastoral* Office ; which Christ gave to his Apostles, St. *Matt.* xxviii. v. 19. and St. *John* xx. v. 21, and they imparted to their Followers, the Mini-

sters of the Church, lawfully called, and lawfully sent: For that this Branch of Succession is different from the bare Succession of holy Orders, is visible; for Bishops and Priests truly ordained, when by *Heresy* and *Schism* they fall from the Church, have *true Orders* after their Fall; because they cannot lose their Character, but have no *lawful Commission* or *spiritual Jurisdiction*; for this no *Heretick* or *Schismatick* either has himself, or can impart to others, having forfeited it by his Revolt.

Hence, for a Church to be truly *Apostolical*, or to have a *Succession from the Apostles*, 'tis not enough that the Bishops and Priests of this Church have holy Orders derived from the Apostles; for so the *Arians*, *Macedonians*, *Nestorians*, *Eutychians*, and many other Hereticks have had: nor is it enough that with their Orders they have also retained the *Doctrine of the Apostles*, as many Schismaticks have done, especially in the Beginning of their Schism: But it is requisite moreover, that the Society which would claim the Title of *Apostolical*, be not a new-raised *Communion*, separated from that great Body of Christians which descends in an uninterrupted Channel from the Apostles; and that its Ministers act by a *lawful Commission*, derived from that which was first given by Christ to the Apostles: For where these Things are wanting, there can be no true Church of Christ, but a *Sect*, or a *Schism*, and consequently a Synagogue of *Antichrist*.

All these four Parts of *Apostolical Succession* have been evidently promised in the Scriptures to the true Church of Christ. 1. A Succession of a Society or *Communion* ever standing, and ever flourishing till Time itself should end, St. Matt. xvi. v. 18. St. Matt. xxviii. v. 19, 20. St. Luke i. v. 32. St. John xiv. v. 16, 17. Psal. lxxii. v. 5, 7. Psal. lxxxix. v. 27, &c. Isaiah liv. v. 9, 10. Daniel ii. v. 31, 44, &c. 2. A Succession of *orthodox Doctrine* in this same Society or *Communion* from the Time of

of Christ and his Apostles to the End of the World: for which see the same Texts; as also, *Isaiab* lix. v. 20, 21. *Ephes.* 4. v. 11, 12, &c. 3. A Succession of Pastors lawfully ordained, *Jeremiah* xxxiii. v. 17, &c. See also *St. John* xx. v. 22, 23, compared with *St. Matt.* xxviii. v. 20. 4. A Succession of spiritual Jurisdiction and Authority to execute all the Functions of the Ministry; given to the Apostles for them and their Successors, *St. John* xx. v. 21. and *St. Matt.* xxviii. v. 18, 19, 20. without which whosoever comes is to be looked upon as an Usurper, a Thief and a Robber, *Rom.* x. v. 15. *Heb.* v. v. 4. *St. John* x. v. 1.

It remains that we should examine which of the two, the *Old* or the *Now Religion*, bids the fairest for all these four Branches of *Apostolical Succession*, and consequently for the Title of *Apostolick Church*.

And first, it is evident that none of the modern Sects of Pretenders to Reformation can claim any Succession of their Society or Communion from the Days of the Apostles; because it is notorious to all the World that their Religion began with what they call the Reformation, and that they are a new-raised Communion form'd by going out from us: Now where there is a new-raised Communion and a Change of Religion; 'tis evident there can be no such thing as a perpetual Succession in the same Communion and the same Religion. In a Word, there were no such Thing as Protestants, Presbyterians, Lutherans, Calvinists, or by whatever other Name you please to call them, 300 Years ago; nor had not been for a 1000 Years: Therefore they cannot pretend to an uninterrupted Succession of their Communion from the Apostles. The Consequence of which is, that none of them all can have any just Claim, either to the Scriptures, or to any other Part of the Apostolical Inheritance; because they descend not from the Apostles, and consequently are not the right Heirs

of the Apostles; but an upstart Race, that have no Connexion with the Apostles.

2dly, 'Tis no less evident that neither *Protestants*, nor any other modern Sectaries have any Succession of their *Doctrine* from the Apostles. I speak not of that Part of their *Doctrine* in which they agree with *Catholicks*, which is certainly *Apostolical*; but of that Part of their *Doctrine*, which is peculiar to themselves, and from which they are denominated *Protestants*, &c. For 'tis notorious to the whole World, that before the Year 1500, there was not any where upon Earth a Sett of Men that held throughout the same *Protestancy*, that is, the same *Protesting Articles*, as are now taught by any modern Sectaries, of what Denomination soever.

3dly, As for *Succession of Holy Orders*, the greatest Part of modern Sectaries have not the least Claim to it: Because they have no *Bishops* descending by Succession from the Apostles; and consequently can have no *Orders* derived from them. For 'tis the Universal Tradition of all Churches from the very Time of the Apostles, that none are to be acknowledged for lawful Ministers of the Word, or Sacraments of Christ, but those that were ordained by the *Apostles*, or the *Bishops* of the Church descending from them. Hence the *Lutheran Superintendents*, the *Calvinian Presbyters*, &c. who are no *Bishops*, nor ever received *holy Orders* from any that were true *Bishops*, are indeed no better than meer Laymen; not only in the Judgment of all Churches, whether *Catholick*, or *Schismatical*, for fifteen hundred Years after Christ; but even in the Judgment of the best Divines of the Protestant Church of *England*: And consequently these Protestant Congregations abroad, as well as those of the Dissenters at home, are indeed no Churches; and if Lay-Baptism, as many Protestant Divines will have it, be no Baptism, they are no Christians. Whether the *English* Protestant Clergy, who glory in their Succession of Bishops,

be

be in any better Condition, we shall examine in our Appendix.

4thly, As to the most essential Branch of *Apostolical Succession*, viz. that of *Missiō*, or *Commissiō* and *Authority*, given by Christ to his Apostles, and derived in an uninterrupted Channel from them, for preaching the Word, administering the Sacraments, &c. 'Tis what all *Sectaries*, (even supposing they had *holy Orders* amongst them) have most certainly forfeited; from the Moment they separated themselves from that great Body of Christians which descends in one Communion from the Apostles; with which alone the Apostles deposited their Commission; and whose Pastors alone are the undoubted Heirs of the Apostles. For what Claim can *Sectaries* have to any *Missiō* or *spiritual Power* derived from the Apostles through the Channel of the Church, who at their very first setting out broke off from this Channel, that is, from the Communion of the same Church to which they pretend to appeal for their Commission and Succession, and were excommunicated by her chief Pastors? Which was certainly the Case of all the first Reformers.

To set this Matter in a clearer Light, it must be observed, that all *spiritual Power*, *Jurisdiction* and *Authority* must come from God, and cannot be executed without a criminal Presumption and Usurpation any otherwise than by *Commissiō* from him; so that whosoever intrudes himself of his own Head into the Pastoral Office, or spiritual Functions, in the Language of the Scripture, is a *Thief* and a *Robber*, St. *J. h. x. v. 1.* Now there are but two Ways that this *divine Commissiō* (without which it would be high Treason against God to usurp the Office or Functions of his Delegates and Ministers) can be imparted to any Person; viz. either immediately by God himself, as he sent *Moses* and the *Prophets* in the Old Testament, and *Christ* and his *Apostles* in the New; or else by being licensed and empowered by Men, who have that Authority handed down to

them from those who were originally *commissioned* by Gods of which Kind is the Mission of all the ordinary Pastors of the Church of Christ, deriving both their *Orders* and their *Jurisdiction* from the Apostles, who were commissioned by Christ himself, with a Promise to abide with them and their Successors for ever, *St. Matt. xxviii. v. 19, 20.*

As for that *extraordinary Mission* immediately from God himself, tho' some modern Sectaries have pretended to it, yet none of them could ever yet produce the necessary Proofs to justify their Pretensions; none of them could ever shew their Patents stamp'd with the broad Seal of Heaven; that is, none of them could ever work any evident Miracle in Testimony of their being sent by God; which nevertheless was absolutely necessary for any prudent Christian to receive them as God's extraordinary Delegates immediately sent from him. For God, who is the sovereign Wisdom and the sovereign Justice, does not expect that we should receive any as immediately sent from him, upon their bare Assertion; otherwise we should be daily expos'd to the Danger of receiving false Prophets, and Wolves in Sheeps Cloathing, who never fail to cry out, *The Lord, the Lord,* tho' the Lord never sent them. From whence we have a Right to conclude, that such as cannot produce sufficient Proofs of their being sent in an *extraordinary* Manner immediately from God himself, were indeed never sent by him: Since God's sending his *Delegates* necessarily implies an Obligation in Men to receive those whom he sends; which Obligation can never be where these pretended *Delegates* cannot produce their *Credentials*. Hence Christ himself declares, that the *Jews* would not have sinned in not receiving him, *if he had not done such Works among them as no one else had done, St. John xv. v. 24.* So necessary it is that the Pretensions to an *extraordinary Mission* should be supported by such *extraordinary*

traordinary Proofs, as neither ancient nor modern Sectaries could ever yet produce.

And if we have a Right to call for these *extraordinary Proofs* as often as any one pretends to an *extraordinary Mission* from God; how much more in the Case of modern Sectaries, whose Enterprize was so *extraordinary*? For what they made Profession of was nothing less than *altering* the whole *Face of God's Church*, *reforming*, as they called it, her *Faith*, *abolishing* her *Liturgy*, *degrading* her *Ministry*, *setting aside* her *Canons* and *Discipline*, *condemning* the doctrinal *Decisions* of her General Councils, *preaching down* her most ancient *Traditions*, and *tirely disclaiming* from her *Authority*. Now to support them in this Enterprize against the whole visible Church, founded by the *Miracles* of Christ, and all her ordinary Pastors, descending by Succession from the Apostles of Christ; they had so much the more need of *Miracles*, as they had neither any Predictions of the Prophets to recommend them, nor any extraordinary Sanctity of Life and Conversation to plead for them; and on the other Hand, they had against them the Authority of the whole visible Church, so strongly established by innumerable Texts of Scripture, (quoted above in our first Chapter) that if there be any thing *evident* in Scripture, this their Enterprize against the Church was *evidently* unwarrantable, not to say impious and sacrilegious.

And as for their appealing, as some of them have done, to the *Miracles* of Christ, to justify their Proceedings against the Church, nothing could be more absurd: Since it must be evident to every thinking Man, that his *Miracles* bear Testimony indeed to the Society established by him and his Apostles, but not to any new-raised Communion, cut off from the original Succession: And that in the Dispute between the Old Church and modern Sectaries, concerning the true Meaning and Interpretation

pretation of the Scriptures, which is the main Subject of all our Contests, not one of the Miracles of Christ can with any shew of Probability be alledged against that Interpretation of God's Word, which the Church gives : But rather all of them in Favour of her, to whose Teachers that same Word has evidently promised the *Spirit of Truth*, St. John xiv. v. 16, 17 ; and the Presence and Assistance of *Christ himself*, till the End of the World. St. Matt. xxviii. v. 19, 20.

But the greatest Part of modern Sectaries being sensible that they can have no Pretensions to any *extraordinary Mission* immediately from God himself, would willingly put in for some Share in the *ordinary Vocation* of God's Ministers, derived thro' the Channel of the Church. But they are as little able to maintain this Claim as the other. For if they were not sent immediately from God himself, but by the Ministry of Men, who by Succession had inherited this divine Commission ; it is incumbent on them to declare who those Men were that imparted this Commission to their first Teachers ? Who sent them to teach their *Protestant Doctrine* ? Who authorized them to preach down and alter at Pleasure, in Spite of all the ordinary Pastors, the Doctrine, Discipline, Liturgy, Traditions, Ordinances and Observances of the whole visible Church ? 'Tis plain they did not receive this Commission from the Hands of other more ancient Sectaries ; who neither had any such Commission to impart, nor if they had, did any of the first Reformers so much as pretend to be sent by them. And 'tis ridiculous to say they received this Commission from the Catholic Church, which never commissioned any to preach a Doctrine anathematized by all her Pastors : Nor could their receiving Orders in the *Roman Communion*, authorize them to commence Teachers of another Religion. Besides, if the System of these Reformers be true, their Orders which they

received in the Catholick Church were derived from Antichrist, and given by Hereticks and Idolaters, who by their Apostacy from the Gospel, had forfeited the Apostolical Commission for themselves, and consequently could not impart it to others. It follows therefore, that these Gentlemen have intruded themselves into the pastoral Ministry of their own Heads, without being sent by any one but by him, that sent all the false Prophets from the Beginning. For as for a Mission from the Laity, which some of them have pretended to, these had none themselves, and consequently could impart none.

Here perhaps some may appeal to the *Albigensis*, the *Vaudois*, *Wicklefs*, *Huss*, &c. and pretend to an Apostolical Succession through this Channel. But in vain. First, because none of all these had any Branch of *Apostolical Succession* themselves, and were as much put to it as modern Sectaries are, to tell who sent them. 2dly, Because all these in many substantial Articles differed from modern Protestants; as Monsieur *Bossuet* Bishop of *Meaux* has demonstrated in his 11th Book of the History of the Variations of the Protestant Churches. 3dly, Because if we were even to suppose that any of these had a Succession from the Apostles, 'tis visible that modern Sectaries had no Succession from them; since they don't so much as pretend to have derived their Orders or Mission from any Bishops of the *Albigensis*, *Vaudois*, *Wicklefs* or *Hussites*: And it may be questioned, if any of these Sectaries ever had any such Thing as true Bishops.

From all that has been said it is evident, that modern Sectaries have no Share in any Branch of Apostolical Succession; since neither their Church nor their Doctrine, their Orders nor their Mission, are derived from the Apostles of Christ. It only remains that we should now shew, that the Professors of the Old Religion have a better Title to all and every one of these Branches of Apostolical Succession.

And

And first, 'tis plain that the Catholick Society, or *Communion*, had no other Beginning but from the Apostles of Christ: And that the present Church in Communion with *Rome*, visibly descends from that first Society established by the Apostles, without any Breach or Interruption. Witness the Succession of the Bishops of *Rome*, brought down through every Age from *St. Peter* to this Day. Ch. 6. Sect. 3. Witness the Succession of Saints, Apostolical Prelates, Doctors and Martyrs in every Age in the same Communion, Sect. 5. Witness in every Age the Conversion of Infidel Nations by Preachers of the Catholick Communion, Sect. 8. Witness in fine that vast Body of Christians, which in every Age since the Days of the Apostles has been joined in Communion with the Bishops of *Rome*. Then as for the perpetual Succession of the Catholick Doctrine from the Apostles, it has been already demonstrated, Chap. 3. Sect. 3. 3dly, Our Succession of holy Orders from the Apostles cannot be called in Question; since our greatest Enemies are forced to appeal to this Succession. In fine, our Mission is visibly derived by ordinary Succession from the same Fountain in one uninterrupted Channel, and has never been forfeited by Heresy or Schism, as we have proved above, Chap. 4. So that 'tis with the strictest Justice that the Old Religion alone inherits the Title of *Apostolical*; because she alone has a just Claim to all the Branches of *Apostolical Succession*.



A P P E N D I X.

The Case of the English ORDERS, stated in 15 PROPOSITIONS.

PROPOSITION. The Catholick Church has never acknowledged the *English* Protestant Orders; nor ever regarded their Bishops or other Ministers any otherwise than as meer Laymen; nor admitted them upon their Conversion to any ecclesiastical Functions, without ordaining them after the Catholick Manner.

The Truth of this Proposition is evident, by the perpetual Practice of Catholicks ever since the first Introduction of the new Ordinal in the Days of *Edward VI.* For immediately upon the Accession of *Queen Mary* to the Throne, in her first Parliament, *All Consecrations were declared to be void and null, which had been made according to the Ordinal of King Edward the Sixth,* says *Dr. Heylin Hist. of the Reform.* 2d Edit. Part 2. p. 38. Who also amongst other Articles, sent by the Queen to the Bishops, *March 3, Anno 155 $\frac{3}{4}$,* sets down this for the 14th, p. 36. *Touching such Persons as were heretofore promoted to any Orders after the new Sort and Fashion of Orders, considering they were not ordered in very Deed, the Bishop of the Diocese finding otherwise sufficient Ability in those Men, may supply that Thing which wanted in them before, then according to his Discretion admit them to minister.* Upon which Article *Mr. Fox [in Indice]* makes this Note. *Ministers resorting to Popery must with their new Religion have new Orders.* And this was certainly practised
both

both in that Queen's Time, and ever since. For whereas a great Part of our Missioners in Queen Elizabeth's Days, and many since have been converted Ministers, yet not one of them was ever admitted to the Functions of the Priesthood, any otherwise than by a Catholick Ordination. And so it was determined at Rome, Anno 1704, in the Case of Mr. Gordon some Time Archbishop of Glasgow, as we learn from F. Le Quien, *Nullite des Ordinations Anglicanes*, Tome 2. *Pieces Justificatives*, p. 69.

We are not ignorant that a certain French Writer undertook not long ago, the Defence of the English Protestant Orders against this general Judgment of all other Catholicks. But we know withal, that he was not able to maintain the Cause without running into exotick Notions, which drew upon his Book the Censure of the Gallican Clergy, and obliged the Author to take Sanctuary amongst those whose Cause he had pleaded.

As for the rest, this general Judgment of Catholicks of the Nullity of the English Protestant Orders, must carry with it no small Weight with every serious Christian, to make him doubt at least of the Validity of the English Ordinations, which he sees absolutely rejected by so great a Body of Christians, amongst whom are such Numbers of Divines both learned and pious: And this the more, when he considers that these Persons who reject these new Orders are they from whom the English Hierarchy pretends to derive itself. Nor would it mend their Cause if they should appeal from Rome to the Judgment of the Greeks: So far from it, that if we may credit the Accounts we have of the modern Greeks, these scarce allow of the Baptism of Protestants, much less of their Orders.

2d PROPOSITION. Protestants themselves seem to have had formerly but a mean Opinion of their Orders, and of the Power of their first Ordainers.

This

This has appeared in sundry Instances, particularly in the Case of Bishop *Bonner*, who having refused the Oath of the Queen's spiritual Supremacy tendered to him by Mr. *Horn*, who called himself Bishop of *Winchester*, pleading that *Horn* was no Bishop, and therefore had no Power to tender him the Oath: The Point was first argued by the Bishop's Counsel at the Bar, and afterwards taken into Consideration by all the Judges at *Serjeant's-Inn* in Judge *Catline's* Chambers, who was then Lord Chief Justice. Where after much Debate it was resolved by all the Judges, that Bishop *Bonner's* Plea upon this Issue that he was not guilty, because *Horn* was no Bishop, should be received; and that the Trial should be committed to a Jury of the County of *Surrey*. See Abridgment of *Dyer's Reports*, 7 *Eliz.* p. 234. But as we learn from Dr. *Heylin*, 2d Pt. p. 173, it was thought more adviseable, that the Decision of the Point should be referred to the following Parliament, for fear that such a weighty Matter might miscarry by a contrary Jury. So mean an Opinion had Protestants of those Days of their Bishops and their Orders, that it was not thought safe to commit the Trial of the Point whether they were indeed Bishops or no, to a Protestant Jury, in a Protestant Court, under a Protestant Government. Bishop *Bonner*, though a Man generally hated by all Protestants, so effectually put a Stop by this Plea to the Proceedings of his Adversaries, that he was no more molested: And it was thought necessary in the ensuing Parliament (8 *Eliz.*) to pass an Act by which the Bishops (whatsoever they might be by the Law of God) were made at least legal Parliamentary Bishops.

As for those from whom they pretend to derive their Orders, viz. *Barlow*, *Scory*, &c. it appears that the Queen herself had but a mean Opinion of their Ability for this Performance, from the Efforts she made to have her new Bishops consecrated by Catho-

Catholick Prelates, addressing herself for this End, first to an Archbishop of *Ireland* then Prisoner in the *Tower*; as we learn from *Saunders de Schism Ang.* afterwards to *Tunstal* Bishop of *Durham*, *Bourne* Bishop of *Bath and Wells*, *Pool* Bishop of *Peterborough*, and *Kitchin* Bishop of *Landaff*; as appears from her Commission, exhibited at large by *Bramball*. And when at last she was forced to take up with *Barlowe*, *Scory*, &c. (if we believe the Records produced by our Adversaries) she found it necessary to employ the Plenitude of her spiritual Supremacy to habilitate them for the Function of consecrating *Matthew Parker* Archbishop. Witness this Clause in the Queen's Commission directed to the said *Barlowe*, *Scory*, &c. *Supplying nevertheless by our supreme royal Authority--whatsoever is wanting or shall be wanting in Order to the Performance of the Premises, either in the Things, which pursuant to our Commission aforesaid, shall be done by you; or in any one of you, your Condition, State, or Power, of those Things, which by the Statutes of this our Kingdom, or by the Ecclesiastical Laws, in this Part are required or are necessary; the Circumstances of the Time, and the Necessity of Affairs demanding it.* *Suppletens nihilominus supremâ Autoritate nostra Regiâ, siquid aut in his quæ juxta Mandatum nostrum prædictum per vos fient, aut in vobis, aut vestrum aliquo, conditione, statu, aut facultate vestris, ad præmissa perficienda desit aut deerit eorum quæ per statuta hujus Regni nostri, aut per Leges Ecclesiasticas, in hac parte requiruntur aut necessaria sunt, temporis ratione & rerum necessitate id postulante.*

But I hope it may be questioned without Offence, whether her Majesty with all her Supremacy could make a Consecration *legal* and *canonical*, which was against all *Laws* and *Canons*: And much more whether she could empower Men to make a Bishop, who never were truly consecrated themselves.

3d PROPOSITION. It has been a current Opinion among the Catholicks, from the Days of Queen *Elizabeth*, that *Matthew Parker* (from whom the whole *English* Protestant Hierarchy derives itself) was consecrated, if I may be allowed to use that Term, at the *Nags-Head* in *Cheapside*, by *John Scory*'s laying the Bible upon his Head, with these Words, *Take thou Authority to preach the Word of God sincerely.* So *Dr. Champney*; Vocation of Bishops, &c. Chap. 14. *Sacrobosco*, *Fitzsimons*, *Kellison*, and many other learned Controvertists; and more lately *Mr. Ward*, in his *Controversy of Ordination truly stated*, *Clerophilus Alethes*, and others in their Answers to *Courayer*.

Of this History are quoted the following Witnesses. 1. *Mr. Neal*, sometime *Hebrew* Professor in the University of *Oxford*, and when these Things were done, Chaplain to *Bonner* Bishop of *London*, who declared to *Mr. Bluet* a grave and learned Priest, from whom *Dr. Champney* had it, that he himself was present, and Eye-witness to that ludicrous Consecration.

2. *Mr. Henry Constable* in his Manuscripts (alleged by *Dr. Champney*) who appeals for the Truth of the Matter of Fact, not only to several Catholicks that were Eye-witnesses, but also to *John Stow* the Protestant Historian, who had diligently examined into the whole Matter, and often affirmed the Truth of it in the hearing of a great many Persons of most entire Credit and Fidelity, who were actually living at the Time that *Dr. Champney* published his Book, p. 169; though *Mr. Stow* not daring to insert this History in his Chronicle, chose rather to make no Mention at all of the Consecration of the new Prelates, nor of any Thing relating thereunto.

3. *Mr. Faircloth*. As we learn from the Postscript to a Book entitled, *The Nullity of the Protestant Clergy of England*. "Since the finishing of the

“ the Point, says this Author, I have had occasion
 “ to find out some Particulars — Mr. *Abbot* of
 “ *Canterbury* shewed to *F. Faircloth* [one of the
 “ Priests who in King *James* the First’s Time were
 “ permitted to see the *Lambeth Register*]” certain
 “ Records. “ But Mr. *Plowden* yet living does
 “ depose, that he had it from *F. Faircloth*’s own
 “ Mouth, with whom he lived many Years an in-
 “ timate Friend, this ensuing Answer of *F. Fair-*
 “ *cloth* to *Abbot*. My Lord, said he, my Father
 “ was a Protestant, and kept a Shop in *Cheapside*,
 “ and assured me that himself was present at *Par-*
 “ *ker*’s and the first Protestant Bishops Consecra-
 “ tion at the *Nags-Head* in *Cheapside*, &c. This
 “ supposed, my Lord, I cannot but judge this is
 “ a forged Register.”

4. Dr. *Derbyshire*, Nephew to Bishop *Bonner*, and Prebendary of *St. Paul*’s, is also cited as a Witness of the *Nags-Head* Consecration. For the Author of a Book entitled, a *Legacy left to Protestants*, printed at *Dorway*, 1654. declares that he had it from that Doctor’s Mouth, as of his own Knowledge, that the first Protestant Prelates, like good Fellows, had made themselves Bishops at an Inn, because they could not get true Bishops to consecrate them. The same Author alledges also the Testimony of another Gentleman of known Worth and Credit, who had it from his Father, one of the Chief Judges of the Realm, that being at Dinner with Archbishop *Heath* at *Cobham* in *Surrey*, he saw a Letter sent from Bishop *Bonner* in the *Marshalsea* by one of his Chaplains to the Archbishop, wherein he merrily related the manner how these new Bishops ordained one another in an Inn where they were met together.

5thly, To these Testimonies is to be added, that of Dr. *Morton*, the Protestant Bishop of *Durham*, who upon Occasion of a Book against the Protestant Bishops, made a Speech in Parliament, in which
 he

he appealed to their *Nags-Head* Consecration as a Matter of Fact notorious to all the World. And whereas Dr. *Bramhall* offered to deny that Bishop *Morton* ever made any such Speech, my Lord *Audley*, who was personally present in the House of Lords at that Time, gave Testimony to the Truth of it, as follows. Nullity, &c. p. 88, 89. “ Having
 “ seen a Book entitled, *The Consecration and Suc-*
 “ *cession of Protestant Bishops* [By Dr. *Bramhall*
 “ then Bishop of *Derry*] and particularly perused
 “ that Chapter called *The Vindication of the Bishop*
 “ *of Durham*, I find myself— obliged to say
 “ something as concerned, and so have desired
 “ Place here for a few Lines. Who the Author of
 “ the Treatise of *Catholick Faith*, &c. fixeth on to
 “ prove his Allegation touching the Bishop of *Dur-*
 “ *ham* [*Morton's* Speech,] I know not; for he told
 “ me of it before ever I spoke to him; but sure I
 “ am, if it be looked after, he may have sufficient
 “ Testimony to satisfy half a dozen Juries: But
 “ that which stirs me to speak in this Matter, is
 “ a Note I have, at the Request of the Bishop of
 “ *Derry* [*Bramhall*] given him under my Hand,
 “ wherein I say the same in Substance with the
 “ Author touching the Bishop of *Durham's* Speech.
 “ As for the Book against Episcopacy, which was
 “ the ground of the Discourse, my Note only
 “ avers it was brought into the House, but said
 “ not by whom, nor who was the Author. In
 “ Truth I wondered much to find that the Bishop
 “ of *Durham* doth deny this Speech, for I can-
 “ not remember that ever I heard of, or read the
 “ Story of the *Nags-Head*, till that Day in Parlia-
 “ ment of my Lord of *Durham*: Then I heard it from
 “ him, and this I say as I shall answer it before
 “ the Judgment Seat of God Almighty. And I
 “ do not remember that ever I heard the Bishop of
 “ *Lincoln*, or any other Bishop before or since,
 “ mention the *Nags-Head*, or touch that Story, &c.
 “ But

“ But my Lord of *Derry* will not believe that I
 “ (for I cannot but take it to my self) do or ever
 “ did know my Lord of *Durham* so well as to swear
 “ that this was the Man. If his Lordship had
 “ been an *English* Bishop and frequented Parlia-
 “ ments, he would have omitted this. Not to
 “ multiply Words, I can assure his Lordship, I
 “ could as well and surely have sworn this is the
 “ Man, the Bishop of *Durham*, as his Lordship
 “ could of Sir *George Ratclif*, when he lived.
 “ Besides, h's Person and Place of the Bishop's
 “ Bench is too eminent to be mistaken. Another
 “ Expression of my Lord of *Derry* is, I do not
 “ take myself to be so exact an Analyser of a
 “ Discourse, as to be able to take my Oath what
 “ was the true Scope of it. Here likewise I must
 “ beg his Lordship's Pardon. I know no such
 “ Defect in myself, for there is not any Thing
 “ more easy than to comprehend the true Scope
 “ of a short plain historical Discourse, as this was.
 “ To conclude as to the Bishop of *Durham*'s De-
 “ nial, I hope that confessing himself now of the
 “ Age of 95 Years, it will be held no Crime to
 “ say, or improbable to believe, that one of that
 “ great Age may at least forget what he spoke so
 “ many Years since. For the two Certificates of
 “ the other Lords, that of the Temporal saith
 “ little to my Lord of *Derry*'s Purpose, neither
 “ with an indifferent Judgment can that of the Spi-
 “ ritual work much. For my Part I do not say
 “ that any of all their Lordships, whose Names
 “ are put to the Certificates in the Book, were in
 “ the House at this Time; or if any of them
 “ were, that they took Notice of what my Lord
 “ of *Durham* spoke; for many Discourses are
 “ made in Parliament, and little Notice taken of
 “ them; neither had I of this, but that it was to
 “ me a new Thing. The Clerk of the Parlia-
 “ ment is also brought in to certify, though as to
 “ my

“ my Note his Pains might have been spared, for I
 “ do not mention a Book presented, and conse-
 “ quently none to be recorded ; and as for Speeches,
 “ I do assure his Lordship in the Authority of an
 “ old Parliament-man, that it is not the Office
 “ of a Clerk to record them, (his Work would
 “ be too great) till it be a Result or Conclusion,
 “ and then he writes them down as Orders, Ordi-
 “ nances, &c. of Parliament. I will end this
 “ short and faithful Defence, which I have been
 “ here necessitated to make for myself, with many
 “ Thanks to my Lord of *Derry* for his Charity
 “ and Opinion of my Ingenuity ; and seeing his
 “ Lordship’s Inclination in this Matter is to ab-
 “ solve me from a malicious Lie, I will absolve
 “ myself as to Mistake, either in the Person or
 “ Matters, assuring his Lordship, and all the World,
 “ there is none. So far this noble Peer.

And whereas some have pretended that this Story
 of the *Nags-Head* Consecration, was invented in
 King *James* the First’s Time, and never heard of in
 Queen *Elizabeth*’s Days : the contrary is very evi-
 dent, as well from many other Testimonies, as from
 what the Author of *The Treatise of the nature of the*
Catholick Faith, &c. printed 1657. declares. *I*
have spoken, says this Writer, p. 9. *with both Ca-*
tholicks and Protestants that remember near fourscore
Years, and acknowledge that so long they have heard
the Nags-Head Story related as an undoubted Truth.
 But what need could there be for their going to a
 Tavern for their Consecration, since they had the
 Queen on their Side, and consequently the Churches
 at their Command ? I must own, this Objection
 would weigh very much with me, if withal it could
 be made to appear, that either the *Consecrator* or
Consecrated looked upon *Consecration* as any thing
 better than an idle Ceremony, or thought there was
 any great Difference whether it were done in a
 Tavern or a Church.

PROPOSITION 4. The *Lambeth Register*, which gives a different Account of the Consecration of *Matthew Parker*, from that of the Story of the *Nags-Head*, is suspected of Forgery.

The Grounds for this Suspicion may be seen in *Mr. Ward*, *Clerophilus*, and others, to whom for Brevity's Sake I remit the Reader, because I look upon it of small Importance, with regard to the Validity of the *English Orders*, whether they were given in a Chapel, or at a Tavern.

PROPOSITION 5. It does not appear that *Barlowe*, who, according to the *Lambeth Register*, was the Bishop Consecrator, (who alone according to King *Edward's* Ordinal pronounces the Form, *Take the Holy Ghost*,) was ever consecrated himself.

Of this Matter thus writes *Mr. Stevens* a Protestant Minister, in his *Great Question*. “ It is a wonderful Thing by what Chance or Providence it happened, that *Barlowe's* Consecration, who was the principal Actor in this, should no where appear, nor any positive Proof of it be found, in more than fourscore Years since it was first questioned, by all the Search that could be made by so many learned and industrious and curious Persons; as *Mr. Mason*, employed by the Archbishop, and all the Assistants he had in his Time, whose Book was printed in 1613, and again with Additions in 1625, and 1638. Bishop *Bramhall* and all the Assistance he could procure in his Time about the Year 1657; Dr. *Burnet* encouraged by the Parliament 1679, and all the Helps and many Assistants he had; and the indefatigable *Mr. Wharton*, who had corrected and discovered so many Faults, Oversights, and Mistakes in others before him, besides many others, That ever he was consecrated at all. It is true, Bishop *Godwin*, Bishop of *Hereford*, says, that he was consecrated February 22. 1535, but says neither where, nor by whom, nor produceth, or so much as refers to any Evidence or Proof of what he
“ says.

“ says. And—both Mr. *Mason* and Mr. *Wharton*
 “ agree and prove, that what he says cannot be
 “ true. . . . *Mason* and *Bramhall* take much Pains
 “ to prove it [*Barlow's Consecration*] by Circum-
 “ stances and Probabilities, for that all Things were
 “ done for him, and to him, and by him, that belong
 “ to a true and compleat Bishop, except only that of
 “ Consecration; — especially from the *Restitution of*
 “ *his Temporalities*, which they would have us be-
 “ lieve is always after Consecration: But what-
 “ ever it ought to be either by Law or Custom,
 “ it was not then always so observed, as before in
 “ the Case of *Stokesley*, Bishop of *London*, who
 “ had his Temporalities *July 14. 1530.* and was
 “ not consecrated till *November 27* after. [*Wharton*
 “ *de Episcop. Lond. p. 189.*] And since twice in the
 “ Case of *Bonner*, who, elected Bishop of *Here-*
 “ *ford*, had Restitution of his Temporalities to his
 “ Proctor, while he himself was yet beyond Sea;
 “ and afterwards elected Bishop of *London*, had his
 “ Temporalities *Nov. 18. 1539*, and yet was not
 “ consecrated till *April 4. 1540.* Nor is it more
 “ strange that of all the Acts necessary for that Pur-
 “ pose, the Consecration should be omitted, espe-
 “ cially at that Time when it was set so light by,
 “ than that of all the Records and Entries of those
 “ Acts, that only of the Consecration, if there
 “ had been any, should be wanting, when all the
 “ other Acts appear in their proper Courts, as
 “ *Bramhall* tells us, p. 482 . . . He was elected
 “ *Jan. 16. 1535-6.* Bishop of *St. Asaph*, and
 “ confirmed the 23d, and about the same Time
 “ was in the King's Service in *Scotland*; *Legationem*
 “ *apud Scotiæ Regem ab Henrico Angliæ Rege missus,*
 “ *obiit*, says *Wharton*; and *April 10.* following,
 “ was elected Bishop of *St. Davids*, the Transla-
 “ tion confirmed by the Archbishop the 21st, and
 “ the Temporalities restored the 26th of the same
 “ Month: But the Record mentions nothing of

H

“ any

“ any Consecration preceding, but his Election
 “ and Confirmation by the Archbishop only. *Ip-*
 “ *sumq; sic electum Episcopum prædictæ Ecclesiæ Me-*
 “ *nevensis præfecit.* The short Space between his
 “ Election to St. *Asaphs*, and Translation to St.
 “ *David's*, and his Absence in *Scotland*, might well
 “ prevent his Consecration for that Time; and the
 “ Translation, especially if he continued any con-
 “ siderable Time in *Scotland*, make his Consecra-
 “ tion, when he came Home, never questioned or
 “ thought of, especially having his Spiritualities
 “ by the Archbishop's Confirmation, and his Tem-
 “ poralities restored by the King: And it is like
 “ enough he might concur with the Archbishop in
 “ slight Thoughts of such a Formality. For what-
 “ ever was his *Learning*, it seems his *Virtue* was
 “ so little, and the Offence, that he and *Scory* had
 “ given by their Behaviour, so great, that they
 “ were never so much as restored by Queen *Eliza-*
 “ *beth* to their former Sees, but put into meaner
 “ ones, as the Historian informs us in his Abridg-
 “ ment, p. 250. Nor would she be crowned by
 “ either of them, though she could hardly get
 “ any other to do it.” So far Mr. *Stevens*.

What this Gentleman has here said, that it is
 like enough that *Barlow* might concur with the Arch-
 bishop [*Cranmer*] in having slight Thoughts of the
 Necessity of Consecration, is no groundless Sur-
 mise: Since it has been made evident to all the
 World by a Piece produced by Dr. *Stillingfleet* in
 his *Irenicon*, and by Dr. *Burnet* in his Appendix to
 his History of the Reformation, that both *Cranmer*
 and *Barlow* publickly declared in the Assembly of
 Bishops and Divines held at *Windfor* in the first
 Year of King *Edward VI.* that Episcopal Consecra-
 tion was a needless Ceremony, and that the King
 could make a Bishop without it.

Must it not then be a mortifying Reflection to a
 High-flying Church-man, who values himself up-

on the Hierarchy, to think that this Hierarchy of his Church wholly depends upon a Man who in his Principles notoriously slighted Episcopal Consecration ; and who, for ought we can find, was himself never consecrated ? *They sought their Register — but it was not found : therefore were they as polluted, put from the Priesthood.* Nehemiah vii. v. 64.

PROPOSITION 6. The Form for consecrating Bishops, prescribed in the Ordinal of King Edward, which, according to the Lambeth Register, was used in the Consecration of Matthew Parker, is insufficient for that Effect, and consequently Parker's Consecration made by that Form is essentially null ; and all those who derive their Orders from him, as the whole English Hierarchy pretends to do, have indeed no Orders at all.

The whole Form for making Bishops in the Ordinal of King Edward, which is pronounced by the Bishop Consecrator, at the Time of the Imposition of Hands, is this, *Take the Holy Ghost, and remember that thou stir up the Grace of God, which is in thee by Imposition of Hands ; for God hath not given us the Spirit of Fear, but of Power, and Love, and Soberness.*

If these Words joined to the Imposition of Hands be not sufficient to make a Man a Bishop, there is nothing in the whole Rite of King Edward's Ordinal sufficient for that Purpose. For all that goes before speaks of him as only *Bishop Elect* ; and what immediately follows supposes him now consecrated, and exhorts him to behave himself accordingly, but no Ways implies the actual giving him the Episcopal Power or Character.

Now Mr. Mason confesses, l. 2. c. 16. n. 6. That not any kind of Words are sufficient for making a Priest (and there is the same Reason for a Bishop) but only such Words as are accommodated to express the Power of the Order which is to be conferred. *Non verba quælibet huic instituto inservire*

poterunt, sed quæ ad ordinis conferendi potestatem exprimendam sunt accommodata. And the very Nature of the Thing must convince any thinking Man, that if Holy Orders be indeed, as the Prelatick Church supposes, a divine Institution imparting Spiritual Power and Grace to the Person ordained, Christ who instituted the Thing, instituted also, at least *in genere*, as the Schools term it, some Form by which this Grace and Power should be signified and imparted, “ when Christ by the Apostle (*Tit. i. 5.*) “ commanded that Ministers should be created, his “ Command implied, says Mr. *Mason*, that fit Words “ should be used in ordaining of them, that is, such “ Words as might contain the Power of the Order “ then given. And these Words, inasmuch as they “ denote the Power given, are the essential Form “ of that Order. *Dum per Apostolum (Tit. 1. 5.) mandavit Christus, ut crearentur Ministri, mandavit implicite, ut inter ordinandum verba adhiberentur idonea, id est, quæ datum ordinis potestatem complecterentur. Istei modi autem verba, quatenus datam potestatem denotant, sunt illius ordinis Forma essentialis.* So Mr. *Mason* in the Place above quoted.

It remains that we shou'd examine whether these Words, *Take the Holy Ghost, and remember that thou stir up the Grace of God, &c.* any way denote or imply the giving Episcopal Power or Character to the Person to whom they are spoken, either by the Institution of Christ appointing them for that End; or by the Use and Signification of the Words, either in Scripture or in the common Acceptation of Divines or other Christians.

As for the Institution of Christ, or the Use of the Scripture, there is not the least Footstep that those Words were appointed by Christ for the conferring the Order of Bishop, or used either by our Lord himself or by his Apostles to this End. These Words, *Receive the Holy Ghost, whose Sins you shall forgive they are forgiven, &c.* were indeed spoken
by

by Christ to his Apostles, St. *John* xx. v. 22, 23. but by these he did not make them *Bishops*, but only gave them one Part of the *priestly Power*, viz. that of binding and loosing Sinners; and accordingly these Words are used both in the *Roman Pontifical*, and in the *English Ordinal* in the Ordination of Priests, but not of Bishops. And as for these Words, *Remember that thou stir up the Grace of God, &c.* taken out of 2 *Tim.* i. v. 6. it is plain they were not employed by the Apostle as any Part of the Form of Episcopal Ordination, but as an Exhortation to his Disciple, whom he had ordained long before, to make good use of the Grace he had received.

And as for the Primitive Church, it does not appear from any ancient Rituals that these Words were ever made use of in the Consecration of Bishops, no not as any Part of the Ceremony for twelve hundred Years after Christ; nor are they used by the *Greeks* to this Day. And tho' the *Roman Church*, for these last 500 Years, prescribes in her Pontifical that the three Bishops imposing their Hands on him that is to be consecrated shall say, *Receive the Holy Ghost*; yet this is far from being the whole Form of Episcopal Consecration, and probably no essential Part of it.

Neither do these Words *Receive the Holy Ghost, &c.* in their obvious and natural Signification, or in the common Acceptation of Men, imply any Thing that is proper to the Order of a Bishop more than to that of a Priest or a Deacon: Nor do they necessarily denote any Order at all, but might even be said to any Child at his Confirmation. And therefore these Words cannot by any Means be the whole essential Form of Episcopal Consecration, or confer the Episcopal Power, which they no way imply neither by the Institution of Christ, nor by the Import of the Words.

I am not ignorant that upon this Argument's be-

ing urged home by *Eraſtus Senior*, Anno 1662, the Convocation ſitting that ſame Year, changed their Forms of consecrating Biſhops and ordaining Priests: ſo that now their Form of Episcopall Consecration runs thus: *Receive the Holy Ghost for the Office and Work of a Biſhop in the Church of God, now committed unto thee by the Imposition of our Hands, in the Name of the Father, and of the Son, and of the Holy Ghost; and remember that thou stir up the Grace of God which is given thee by the Imposition of our Hands: For God has not given us the Spirit of Fear, but of Power, Love and Soberneſs.* And in like Manner their Form of ordaining Priests now ſtands thus: *Receive the Holy Ghost for the Office and Work of a Priest in the Church of God, now committed unto thee by the Imposition of our Hands; whose Sins thou doſt forgive, they are forgiven, &c.* But this Alteration came too late by a hundred Years to be of any Service to their Cause; and indeed has only made the Case worſe. It came too late by a hundred Years to be of any Service to their Cause: for all their Biſhops and Priests for a hundred Years, that is, from the Days of King *Edward* the VIth, having been ordained by King *Edward's* Forms, eſſentially null; it is plain that at the Time of the Alteration of the Forms there were no true Biſhops in their Church; and conſequently none that were capable to impart to the preſent Hierarchy any Succeſſion of Orders from the Apoſtles, ſince the preſent Hierarchy can have no more than their Predeceſſors had, from whom they derive their Succeſſion. And therefore the Alteration has only made the Case worſe, inſomuch as by this Change they have publickly acknowledged the Force of our Object on; for if their Forms were right and ſufficient before, why did they alter them?

PROPOSITION 7. *Parker's* Consecration, ſuppoſing the Truth of the *Lambeth* Register, was neither legal nor canonical, that is, It was neither according

according to the Laws of the Land, nor the Canons of the Church.

1. It was not according to the Laws of the Land then in force: because he was consecrated, if we believe the Register, after the Manner of King *Edward's* Ordinal, which having been expressly repealed by Law under Queen *Mary*, was not restored at the Time of *Parker's* Consecration. For the Statute 1 Eliz. 1. reversed that of Queen *Mary*, only as far as it concerned the Book of *Common Prayer*, and not as to the Ordinal of King *Edward*, as is plain from the Words of the Statute, and therefore the Consecration of *Parker* by that Ordinal was illegal.

Besides, to the legal Consecration of an Archbishop by the Statute of 25 *Henry* 8. 20. are required one Archbishop and two other Bishops, or else four Bishops. Where note, that when the Laws speak of Bishops, they mean not Bishops depriv'd, such as *Barlowe*, *Scory*, and *Coverdale* were, or mere Suffragans, such as *Hodskins*, but such as actually enjoy the Office or Jurisdiction of Bishops. Therefore, *Parker's* Consecration, in which no one that was actually possessed of any Bishoprick in the Realm had any hand, could not be legal.

2. Much less could *Parker's* Consecration be canonical, or according to the Canons of the Church. The sixth Canon of the Great Council of *Nice* ordains, that if any one be made Bishop without the Consent of the Metropolitan, such a one should not be allowed to be a Bishop. Καθόλου δὲ προδήλον ἐκείνο, ὅτι εἰ τις χάρις γιῶμης τῆ μητροπόλεως γένοιστο ἐπίσκοπος τὸν τοιαῦτον ἢ μεγάλη σύνοδος ὧρισε μὴ δεῖν εἶναι ἐπίσκοπον. Which is agreeable to what was before ordered by the 35th Canon of the Apostles. Now the Metropolitan of an Archbishop is the Patriarch, who in this Case was the Bishop of *Rome*, the Patriarch of all

West, who gave no Consent to *Parker's* Consecration.

Neither had he the Consent of the Bishops of the Province, or of the Majority of them (which is also required by the Canons) or indeed of any one of them; without which, his Consecration made in Opposition to them and to all other Bishops of the Church, was not only *uncanonical*, that is, contrary to the Canons of the Church, but plainly *schismatical*.

PROPOSITION 8. *Matthew Parker* could not, either in virtue of his Consecration, or his Confirmation to the See of *Canterbury*, made by *Barlowe*, *Scory*, &c. commissioned thereunto by the Queen, have any pastoral Jurisdiction in that See; nor be authorized thereby to confirm or consecrate other Bishops for the other Sees of the Province of *Canterbury*; nor execute any other Branch of spiritual Authority within this Realm: And consequently those who have no Jurisdiction or Authority, but what is derived thro' this Channel, have indeed none at all.

In order to prove this Proposition, it will be necessary to premise, that tho' indeed it be true, that all such as are Bishops *Ordine*, i. e. all such as are validly consecrated, have in virtue of their Character a Power by which they may also validly consecrate other Bishops, yet they cannot by Consecration, or by any other Act, validly make a Man Bishop of such a See (as for Instance, of *Canterbury*, *London*, &c.) so as to impart to him the Episcopal Jurisdiction over the Clergy and People subject to that See; with Authority to institute Pastors, hold Courts, make Decrees, inflict Censures, &c. except they themselves have pastoral Jurisdiction over that See, or be authorized by those that have this pastoral Jurisdiction: Because it is evident that no Man can give another a Jurisdiction which he has not himself; and for the imparting of which he is not delegated by any one that has any pastoral Authority or Power of the Keys over that See.

See. Hence a *Grecian, Armenian or Indian* Bishop, however validly consecrated, cannot validly institute or appoint a Bishop or Pastor in any Diocese in *England*, because he has no spiritual Jurisdiction here, nor any Commission from any one that has.

This being premised, 'tis easy to prove our Proposition. Because *Barlowe, Scory, Coverdale and Hodgskins*, who are pretended to have been the Men that consecrated *Parker*, and afterwards confirmed him in the Archbishoprick of *Canterbury*, could not by their own Authority, (even supposing them to have been actually Bishops, with Jurisdiction in their respective Dioceses, as not one of them was) validly exercise any Jurisdiction out of their own Dioceses; nor within their own Dioceses give Jurisdiction to be exercised in another Diocese, as *Canterbury* was; much less could they (being but simple Bishops) give a Jurisdiction metropolitical, and create a Superior to themselves and to all the Bishops of the Province; yea and to the Archbishop of *York*, the Metropolitan of another Province: for they could not give a Jurisdiction which they had not. How much less could they do all this, being as they were, *Barlowe, Scory, and Coverdale*, justly and canonically deposed; and therefore even in the Queen's Commission, such as their own Records represent it, called only *quondam Bishops*, and never restored to their respective Sees; and *Hodgskins* being only a Suffragan, who by the very Act of 26 H. 8. by which the Suffragan Sees were erected, could not exercise any the least Act of Jurisdiction, without License of the Bishop of the Diocese?

If it be replied, that tho' neither the Patriarch, nor any of the Bishops of the Province gave their Consent to *Parker's* Consecration, or Confirmation to the See of *Canterbury*, the Queen by her Supream Royal Power dispensed with this Defect. 'Tis easily rejoin'd, that the Queen's Supremacy, even according to Protestant Divines, did not, nor could not extend to any pastoral Jurisdiction, or to

the Power of the Keys, which, says Archbishop Bramhall, p. 63. was evidently given by Christ in Scripture to his Apostles and their Successors, not to sovereign Princes: And therefore as the Queen had not any Pastoral Jurisdiction herself over the See of Canterbury, she could not by her Commission empower others, (who had it not) to impart it to Matthew Parker.

PROPOSITION 9. In the whole Rite by which Priests are ordained according to the Ordinal of King Edward VI. (which alone was used for 100 Years by the Protestants of England) there is nothing that implies or gives the Power of Priesthood. And therefore for all that Time there was no Priesthood amongst them; and consequently there is none now: For whence should their modern Ministers have recovered what their Forefathers lost above a hundred Years before?

The Office of a Priest is thus described by St. Paul, *Hebr. v. v. 1. Every High-Priest [and there is no Difference in this regard betwixt high and low] taken from among Men, is ordained for Men in Things pertaining to God, that he may offer Gifts and Sacrifices for Sins.* Hence the principal Function of the Christian Priesthood is to consecrate, and offer up to God the Sacrifice of the Body and Blood of Christ. Now what is there in the whole Form of King Edward, that in the least implies this *sacrificing Priesthood*, or so much as the very Name of Priest; though expressly employ'd in the ancient Forms made Use of by all Christian Churches before the pretended Reformation?

The whole Form of ordaining Priests according to King Edward's Ordinal is this: The Bishop laying his Hands upon the Person that is to be ordained says, *Receive the Holy Ghost: whose Sins thou dost forgive they are forgiven, and whose Sins thou dost retain they are retained: And be thou a faithful Dispenser of the Word of God, and of his holy Sacraments, in the*
Name

Name of the Father, and of the Son, and of the Holy Ghost, Amen. Then the Bishop delivers the Bible into his Hands saying, *Take thou Authority to preach the Word of God, and to minister the holy Sacraments in the Congregation where thou shalt be so appointed.* 'Tis manifest that in all this Form there neither is the Word *Priest*, nor any Word equivalent, nor any Word signifying or necessarily including Power to offer any Sacrifice; but only the Power of forgiving Sins, and perhaps of preaching, and of dispensing or ministering the Sacraments, but not of consecrating or offering, which is the peculiar Function of the Priesthood; for Deacons may *dispense* or *minister* the Sacraments, but not *consecrate* nor offer the *Eucharistick Sacrifice*.

Besides, it may be questioned if the Power of Order, even for administering the Sacraments be implied in this Form. For these Words, *be thou a faithful Dispenser, &c.* give no Power, but only admonish and exhort to a faithful Discharge of the Office. And the latter, *Take thou Authority, &c. in the Congregation where thou shalt be so appointed,* give no Power of Order, but of Jurisdiction only, as their own Men interpret them. In *superioribus*, says Mr. *Mason*, L. 5. C. 14. n. 14. *data est Potestas Ordinis; in his Jurisdictio vel Facultas, per quam potestas ordinis ad usum reducitur. seu loci duntaxat, in quo potestas illa exercenda est, designatio.*

PROPOSITION 10. To insist upon the Necessity of such Orders, as the present *English* Hierarchy pretends to claim, is condemning the *Reformation*.

First, Because no other Branch of the Reformation, besides the Protestants of England, either has, or ever had any such Orders; or ever pretended to any Succession of Bishops from the Church of Rome. Therefore to insist upon the Necessity of such Orders derived by such Succession of Bishops, is condemning all the reformed Churches Abroad, and absolutely *unchurching* them, by making them all *Schismatics*;

maticks; and what is still worse, if Lay-Baptism be invalid (as most Protestant Divines are of Opinion it is) *unchristening* them too; for since their Ministers in this System are no better than meer *Laymen*, their Baptism can be no better than *Lay-Baptism*.

2dly, Because the first Fathers and Apostles of the Reformation, began and carried on that Work upon quite other Principles, and were absolutely Strangers to the modern Notion of a Succession of Bishops, consecrated by other Bishops, and a Necessity of Orders derived from them. *Luther* never was a Bishop; yet he made his Friend *Amsdorf* Bishop of *Naumbourg*, and thought himself as well qualified for that Function as any *Barlowe* or *Scory* of them all. See Bishop *Bossuet* *Histoire des Variations*, l. 1. n. 27. *Calvin* never received Orders from any Bishop, yet took upon him to administer the Church of *Geneva*; and established there the Presbyterian Discipline, calculated on Purpose to exclude Bishops for ever. *Melancthon*, *Zuinglius*, *Oecolampadius*, *Bucer*, &c. had all the same Notion of Bishops; and therefore took Care to have none where they had any Power. *Knox* drove Bishops out of *Scotland*; and as for *England*, *Cranmer*, *Barlowe* and most of the other Reformers, made no Secret of the slight Opinion they had of holy Orders, or episcopal Succession. So that to insist upon the Necessity of such Orders and Succession, must be to accuse all these Apostles of the Reformation, of Error in a Matter of the greatest Consequence, of a schismatical Presumption in departing from the divine Hierarchy, and of a sacrilegious breaking through the Institution of Christ. And what Notion then must People have of the Reformation itself, if the first Authors of it were all notoriously involved in such crying Guilt?

Besides, 'tis visible that the Compilers of the 39 Articles and the whole primitive Protestant *English* Church, knew nothing of the Necessity of holy Or-

ders given by Bishops, to entitle any Man to the Ministry. Hence in their 23d Article they declare, that *we ought to judge those lawfully called and sent [to preach and administer the Sacraments in the Congregation] who are chosen and called to this Work by Men who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard.* Where, you see, there is not the least Mention of Orders or Bishops, Things in those Days looked upon as unnecessary. And Dr. Burnet writing upon this Article, is very sure, that *not only those who penned the Articles, but the Body of the English Church for above half an Age after, did acknowledge the foreign Churches (notwithstanding the Irregularity of their being constituted without Bishops, or even Priests, as many of them were, by setting up some of their own Number of Laicks to minister to them in holy Things) to be true Churches, as to all the Essentials of a Church.* And informs us, that *the general Words in which this Part of the 23d Article is framed, seem to have been designed on Purpose not to exclude them,* p. 258.

No wonder then that when King James the Ist, Anno 1610, sent for three Ministers from Scotland to be made Bishops for that Kingdom, though they never had received Orders before from any Bishop, they were without more-ado consecrated Bishops by the Bishops of London, Ely, Rochester and Worcester; Bancroft Archbishop of Canterbury maintaining, that the Ordination given by Priests ought to be esteem'd valid: For otherwise the greatest Part of the reformed Churches would be found to want Ministers. *Le Courayer* p. 22. quoting *Spotswood, &c.* But it seems the English Prelates were of another Mind 50 Years after, when King Charles the II^d, after the Restoration, having called from Scotland four Presbyterian Ministers to London, Anno 1664, they were obliged to acknowledge the Invalidity of their

158 *The* GROUNDS *of*

their former Orders, and were ordained Deacons and Priests, and afterwards consecrated Bishops. *Collier* Tom. 2. p. 887.

PROPOSITION 11th. In the Principles of the Generality of Protestants, the *English* Orders which they pretend to derive from *Rome*, ought to be esteemed void and of no Effect.

The Reason is, because in the Principles of the Generality of Protestants, the Church of *Rome* is the Whore of *Babylon*, and the Pope is Antichrist, the great Adversary of Christ and his Religion: Therefore it must be Madness, or worse, for those that hold this, to pretend to derive their Priesthood from the Pope, or the Church of *Rome*. What must it be then for a Church, which pretends to be the most pure, and most perfectly reformed of any upon Earth, when called upon to shew whence her Ministers have their Orders, and from whom they derive their Mission; to tell the World and to glory in it, that truly she is far more happy than her Sister Churches of the Reformation, because her Ministers have Orders derived from the Whore of *Babylon*, and her first Bishops were sent by Antichrist?

PROPOSITION 12th. The Protestant Controversists in Queen *Elizabeth's* Days disowned the Validity of the *Popish* Orders, and consequently of all Orders derived from them. An evident Proof, that in those Days no Man thought of appealing to a *Barlowe* or a *Scory*, or a *Lambeth Register* to prove the Validity of his Orders.

“ I would not have you think (says Mr. *Whitaker contra Duræum*, p. 821.) that we make such Reckoning of your Orders, as to hold our own Vocation unlawful without them, and therefore keep your Orders to yourselves.” And Dr. *Fulk* in his Answer to a counterfeit Catholick, p. 50. “ You are much deceived, if you think we esteem your Offices of Bishops, Priests, and Deacons any better than Laymen. And in his Re-

sentive:

tentive: "With all our Hearts we despise, abhor, detest and spit at your stinking greasy Antichristian Orders."

And *Sutcliff* in his Answer to Exceptions, p. 87. "The *Roman* Church is not the true Church, having no Bishops nor Priests at all, but only in Name.

PROPOSITION 13th. The *English* Orders, even supposing their Validity, cannot either in the Principles of Catholics or Protestants, give any Jurisdiction or spiritual Power to the Persons ordained.

Because, in the Principles of Catholics, both the Ordainer and the Ordained are excommunicated Hereticks, and consequently neither have nor can give any Jurisdiction or spiritual Power in the Church of Christ. And in the Principles of Protestants, those from whom they pretend to derive these Orders, (*viz.* those who ordained the first Protestants) were both Hereticks and Idolaters, and consequently had forfeited all Jurisdiction and Power in the Church of Christ, and therefore could not give what they had not. And if the first Protestant Bishops had no Power, whence should their Successors have it?

PROPOSITION 14th. The *English* Orders, to every thinking Man, must at the best appear very doubtful.

This Proposition naturally flows from the great and manifold Defects, which, as we have seen, are objected partly to their first Ordainers, and partly to their Form and Manner of Ordination. Not to speak of the Authority of such Numbers of learned Men, and many Protestants too as well as Catholics, who are convinced that these Orders are absolutely null.

This Doubt, which was very urgent before, must be looked upon still more pressing now, if any Credit be to be given to a strong Report, that one of their late Primates (*Dr. Tillotson*) was never baptized,
and

and consequently was incapable of holy Orders. Which Report how far it may be grounded, I must leave to them to examine, who were consecrated or ordained by him, or by those that had their Orders from him; who certainly can have no more than he had.

PROPOSITION 15th. It cannot be safe for a Christian to continue in a Communion, where there are no true Orders of Bishops and Priests, or at least no Certainty of any such Orders.

Because, without true Orders, they can have no Sacrament of the Body and Blood of Christ, no Absolution, no Eucharistick Sacrifice, no lawful Preaching, no Keys for opening to them the Kingdom of Heaven, in a Word, no Church, and no Christ: And therefore, where there is an urgent Doubt that true Orders are wanting in any Communion, a Christian is obliged to seek for Security elsewhere; and not to stay, with evident Danger of perishing, amongst those who are no Ministers of Christ, and have no Authority from him.

C H A P. VII.

Arguments in favour of the Old Religion, from an impartial Survey of the first Origin of the New Religion, particularly with regard to the Character and Spirit of the first and chief Reformers; the Motives upon which the Reformation was introduced, the Means by which it was established, and the Fruits which it produced.

S E C T. I.

The Character and Spirit of Martin Luther, the first Father of the Reformation.

I. **T**HAT Luther laid the Foundations of modern Protestancy, and was at first all alone, is a Matter of Fact that will scarce be called in Question. “ In the Beginning of the Reformation, “ says Dr. Tillotson, Sermon 49. Folio, p. 588. “ when Antichrist sat securely in the quiet Possession of his Kingdom, Luther arose; a bold “ and rough Man, but a fit Wedge to cleave in sunder so hard and knotty a Block: And appeared “ stoutly against the gross Errors and Corruptions of “ the Church of Rome, and for a long Time stood “ alone.” The same is confirmed by Mr. Collier in his Historical Dictionary, where writing of Luther, he praises his Magnanimity, for *having opposed himself alone to the whole Earth.* This without going any farther is sufficient for the Condemnation both of the Undertaker and the Undertaking, because made in Opposition to the whole Earth, and consequently in Opposition to the whole Church of God,

God, if there was then any such Thing as a Church of God upon Earth: As there always will be, if Christ be a true Prophet, St. Matt. xvi. v. 18. *Upon this Rock I will build my Church, and the Gates of Hell shall not prevail against it.* This is the first Prejudice against *Luther* and his Undertaking, that at his first setting out he had against him the whole Church of God, and all the undoubted Successors of the Apostles, to whom our Lord promised his Presence and Assistance to the End of the World. St. Matt. xxviii. v. 20.

II. The second Prejudice against *Luther* and his Reformation is, that it appears plain from his own Writings, that he was set to Work by the Devil. Infomuch that he has given us at large in the 7th Tome of his Works, printed by his Friends at *Witemberg*, Fol. 228, 229, 230, his nocturnal Conference with the Father of Lies, and the Arguments by which this subtle Disputant persuaded him to abolish the Mass. Now who would venture to follow him for his Teacher in Matters of Religion, who owns himself to have been taught by Satan?

III. The third Prejudice against *Luther* is, that he had all the Marks by which the Word of God would have us judge of the *evil Spirit*, and none of the Marks which the Scripture gives of the *good Spirit*. The Fruits of the *good Spirit* are, according to the Apostle, Galat. v. v. 22, &c. Charity, or Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, or Continence. And the *Spirit* of God is described by the same Apostle, 1 Cor. xiii. in its Properties to be long-suffering, kind, not envying, not vaunting itself, not puffed up; not behaving itself unseemly . . . not easily provoked; thinking no Evil; — bearing all Things, enduring all Things. Ver. 4, 5, 7. The spiritual Man, 2 Timothy ii. v. 24, 25. doth not strive or wrangle, but is gentle unto all Men — patient, in Meekness instructing those that oppose themselves. And

1 Cor.

1 Cor. iv. v. 12. *When he is reviled, he blesses; when he is persecuted, he suffers with Patience; when he is defamed, he entreats.* In fine, the *Wisdom* that is from above, James iii. v. 7. is first pure (*pudica, chaste*) then peaceable, gentle, easy to be entreated, &c.

The *evil Spirit*, which is the Spirit of Satan and of this World, discovers itself by quite contrary Fruits, such as those which the Apostle reckons up amongst the Works of the Flesh, Galat. v. v. 20. *Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, &c.* Such as those of which the same Apostle speaks, Rom. i. v. 29, 30, 31. where he describes them that act by this evil Spirit as Men full of Envy — Debate, Deceit, Malignity, Backbiters, — Despiteful, Proud, Boasters, Inventors of evil Things, Disobedient to Parents [Superiors] &c. implacable, unmerciful. And 2 Tim. iii. v. 2, 3, 4, 5. *Lovers of their own selves, covetous, Boasters, proud, Blasphemers, disobedient to Parents, unthankful, unholy, without natural Affection, Truce-breakers, Incontinent, fierce, Despisers of those that are good, Traitors, heady, high-minded, Lovers of Pleasures more than Lovers of God, having a Form of Godliness, but denying the Power thereof.* To which evil Fruits, the most certain Arguments of an evil Tree, St. Peter in his 2d Epistle, Chap. ii. (speaking of false Teachers that shall bring in damnable Heresies) adds v. 10. *The walking after the Flesh in the Lust of Uncleannefs, despising Government, Presumption, Self-will, and not fearing to speak Evil of Dignities.* And St. Jude, ver. 8. *defiling the Flesh, despising Dominion, and speaking Evil of Dignities.* Light and Darkness are not more opposite than these different Characters of the good and evil Spirit and their Fruits; and nothing is more easy than to discern the one from the other.

Now which of these two was *Luther's Spirit*, is easy to demonstrate from all his Writings, and from uncontestable Matters of Fact; from which it is evident that his Spirit was a Spirit of *Pride*, in which he
boasts

boasts that he will not yield to the Devil himself, *Resp. ad Maledic. Script. Regis Angl.* T. 2. f. 494. 2.) making open Profession upon all Occasions of a Contempt of all Authority of modern or ancient Church, Councils or Fathers; whilst he insolently attributes an Infallibility to himself, ever pretending an absolute Certainty of his Doctrine, and anathematizing all, whether Catholicks or Protestants, that in the least dissent from him †. See *Contra Reg. Angl.* Tom. 2. Fol. 333. 1. Fol. 342. *Item* Fol. 306. 2. &c. His Spirit was a Spirit of Arrogance, in usurping a Title which he owned he had received from no Man; and was utterly unable to shew, that he had received it from God. [*L. contra falsò nominatum ordinem Episcoporum.* Tom. 2. Fol. 306. 2. 307. 1.] In taking upon him to model the Church according to his Pleasure without being accountable to any Man; in altering as he thought fit the ancient publick Liturgy of the Church; and instituting a new one of his own; in ordaining a new Ministry; in remitting the Obligation of former Church Laws, even those established by the venerable Authority of the ancient Fathers and general Councils; in solemnly sentencing to the Fire the Canon-Law, &c. His Spirit was a Spirit of professed Disobedience to all Superiors, Spiritual and Temporal, pretending that *he was subject to none but Christ alone*, Tom. 2. Fol. 270. *contemning Government*, and *speaking evil of Dignities*, whensoever they opposed his new Gospel. Witness his thundring Books, *against the execrable Bull of Antichrist* (as he calls the Bull of Leo X. by which his Novelties were censured)

† Luther being a Man of a harsh Temper, did not easily bear Contradiction, and was too apt to assume in Effect that *Infallibility to himself*, which he condemned in the Pope. Dr. Burnet's Abridgement of the Reformation, Book 2. p. 79, 80.

against

against the whole Order of Bishops, against the Papacy, &c. Witness his scurrilous Book against King Henry VIII. his Preface and Epilogue to the two Edicts of *Cæsar*, where he abuses the Emperor and all the Princes of *Germany*, Tom. 2. Fol. 412. 419. His *Spirit* was a rough, violent and furious *Spirit*, impatient of Contradiction, and breaking out into all manner of Extravagances, when in the least opposed; of which, *Zuinglius* (in his Answer to *Luther's* greater Confession), the Divines of *Zurich* (in their Answer to his lesser Confession) *Calvin* (*Epist. ad Bullingerum*) and other Protestant Divines have loudly complained. But if he did not spare his Co-adjutors in the reforming Trade, and even his own Offspring; but declared them to be all Hereticks, Blasphemers, Enemies of God, and full of Devils, as often as they did not fall in with his Notions; you may be sure he would not treat the Papists any better, against whom upon all Occasions he breatheth forth nothing but Fire and Sword. Witness his Proclamation against the Bishops, which he calls his *Bull and Reformation*, T. 2. Fol. 320. 2. where he invites all Men to venture their Estates, Honours, Blood and Lives, in rooting them out: Witness his *Theses*, Anno 1540. T. 1. Fol. 408. 2. where he again sounds the Alarum against the Pope and all Princes, Kings or Emperors that side with him: Witness what he writes T. 1. Fol. 195. 1. "If we dispatch
 "Thieves by the Gallows, Highwaymen by the
 "Sword, Hereticks by Fire, why do we not rather
 "attack with all Kind of Arms these Masters of
 "Perdition, these Cardinals. these Popes, and all
 "this Sink of the *Romish Sodom* which corrupts
 "without ceasing the Church of God, and wash
 "our Hands in their Blood?" So this new Evangelist. Now how little does any Thing of all this agree with the Spirit of Christ and his true Apostles?

IV. The 4th Prejudice against *Luther* and his Under-

Undertaking, is, that he began the Work of his pretended Reformation by a notorious Breach of his religious Vows, by which he had solemnly engaged himself to serve God in the State of perpetual Continence; and by sacrilegiously marrying a Nun, who had in like Manner consecrated herself to God. And is it not of such Transgressors who *are for marrying* after they have consecrated themselves to God, that St. Paul says, 1 Tim. iv. v. 11, 12, that they *have Damnation, because they have cast off their first Faith?*

V. 'Tis also none of the least Prejudices against Luther and his Enterprize of restoring Truth, as he pretended, to the Church, that he himself was no ways wedded to Truth, but ready upon all Occasions to sacrifice it to his Passion, and to the unsatiable Desire he had of revenging himself, by being troublesome to his Adversaries at any Rate. That this was indeed his Disposition, the following Instances will demonstrate.

First, in regard to *Transubstantiation*, in his *Babylonish Captivity*, T. 2. Fol. 66. 2. he determined it to be a Thing indifferent: But being attacked on that Head by King Henry VIII, out of meer Passion and Revenge he declared against it. *Heretofore*, says he, Tom. 2. Fol. 342, contra Reg. Angl. *I determined that it was indifferent, whether one held Transubstantiation, or no. But now upon sight of the Reasons and fine Arguments of this Asserter of the Sacraments [K. Henry] I decree that it is impious and blasphemous to say that the Bread is transubstantiated; and that it is Catholick and pious to say with Paul, the Bread which we break is the Body of Christ. [He means in his Way of Consubstantiation] Anathema to him that says otherwise, and changes one Iota or one Tittle.* And if you ask whether this Variation in Doctrine was grounded upon any new Discovery; or what new Reasons he had to alledge against Transubstantiation; he offers

to

to alledge no other than this, that his Adversaries were so hot for that Doctrine. See his Book *ad Waldenses*.

Secondly, With regard to the real Presence of the Body and Blood of Christ in the Blessed Sacrament, tho' he never actually did deny it; yet he owns that out of the godly Motive of *terribly incommoding the Papacy*, he labour'd with all his might to get rid of that Mystery also, but the Scripture Texts were so plain, they would not admit of a Misconstruction. "If *Carlostadius*, says he in his Epistle to his Friends at *Strasbourg*, T. 5. Fol. 502. or any Man else could five Years ago have convinced me that there is nothing in the Sacrament but Bread and Wine, he would have wonderfully obliged me: For I was examining this Point with great Anxiety, and labour'd with all my Force to get clear of the Difficulty; because by this Means I knew very well [*mark his Motive*] I should terribly incommode the Papacy. But I find myself caught without Hopes of elcaping, for the Text of the Gospel is so clear and strong, that it will not easily admit of a Misconstruction." He had a good Will, it seems, to have misconstrued it, but the Text was too clear.

Thirdly, With regard to the *Elevation of the Sacrament*, we learn from his *lesser Confession* [*apud Hospinian*. Part 2. p. 188] that he retained it in his Church of *Witemberg* (tho' otherwise he had thought to have abolished it) to spite *Carlostadius*, who had presumed to take it away without consulting him: *Lest*, says he, *we should seem to have learnt any Thing from the Devil*.

Fourthly, By reason of some other Proceedings of *Carlostadius*, &c. who in his Absence had abolished the Mass, pull'd down Images, &c. without consulting him, he threaten'd to turn Papist again, and retract all that he had done. Witness one of his Sermons after his Return from his *Patmos*, T. 7. Fol.

275. 2. “ If, *says he*, you continue to bring about your Designs by these common Deliberations [i. e. without his Authority] I will fairly tack about, and recall all that I have writ or said, and leave you in the Lurch. Take this for a Warning. Pray what harm will the Popish Mass do you?”

Fifthly, In the same Spirit of Revenge, writing against the Bull of Pope *Leo X.* by which a great many of his Articles were censured, he owns that he has nothing to say for the 4th Article, nor ever had, yet would maintain it, because the Pope had condemned it. *Nibil possum adducere pro isto Articulo, quem neque asserui, nunc autem assero*, T. 2. Fol. 100. 1. And whereas in his 30th Article he had advanced that some of *John Hus*’s Propositions, which had been censured in the Council of *Constance*, were agreeable to the Gospel; to vent his Passion against the Pope for condemning this Article, he maintains, Fol. 109. 1. that all *John Hus*’s Propositions were Evangelical. *N. B.* That one of these Evangelical Propositions of *John Hus* was, that all Authority and Dominion is founded in Grace, and is forfeited by Sin. *Nullus est Dominus civilis, nullus est Prælatas, nullus est Episcopus dum est in peccato mortali.* And that *Luther*’s Doctrine was, that the best of our Works are Sins, even mortal Sins, according to God’s Justice. Assert. Art. 31, and 32, T. 2. Fol. 109, 110.

Sixthly, To demonstrate still more evidently to what Extravagancies his Passion and Spirit of Contradiction carried him, hear what he says *De Form. Missæ*, T. 2. Fol. 386. “ If a Council by its own Authority should order or permit [*Communio in both Kinds*] then would we least of all make use of both Kinds. Nay in that Case, in Contempt of the Council and its Decree, we would either receive in one Kind only, or in none at all, and by no Means in both: But would

“ curse

“ curse all those that in Compliance with such a
“ Decree, should receive in both Kinds.”

And in his Works printed in the *High Dutch*, T. 2. Fol. 214, he adds, “ That if a Council should
“ grant Churchmen Liberty to marry, he would
“ think that Man more in God’s Grace, who du-
“ ring his Life kept three Whores, than he who
“ married pursuant to the Council’s Decree: And
“ that he would command under Pain of Damna-
“ tion, that no Man should marry by the Permissi-
“ on of such a Council, but should live chastly,
“ or if that were impossible, not to despair, tho’
“ he kept a Whore.” So far the Apostle of the
new Religion.

By all which one would be tempted to think it
unsafe to follow such a Man as this for a Guide in
Matters of Religion.

VI. The last Prejudice against *Luther* is, that
notwithstanding his pretended Certainty of his Doc-
trine, never Man was guilty of more or grosser Er-
rors; which is a Demonstration that he was not
the Man that his Followers pretended; nor extra-
ordinarily raised by God to restore to the World the
Light of *Truth*; but was all his Life-time invol-
ved in the Darknes of Error.

Instances of his erroneous Tenets amongst many
others are these. 1. That *God’s Commandments are*
all equally impossible. De Lib. Christ. T. 2. Fol. 4.
2. That *where the Scripture commands the doing*
of a good Work, it is to be understood in this Sense,
that it forbids you to do a good Work, because you can-
not do it. T. 3. Fol. 171. 2. 3. That to teach
with the Papists *that God’s Commandments are to be*
kept, is directly to deny Christ and abolish Faith. T.
5. Fol. 311. 2. 4. That *no Sins can damn a Man*
but only Unbelief. De Captiv. Bab. T. 2. Fol.
171. 2. 5. That *Free-will after Sin is no more than*
an empty Name, and when it does its best, it sins mor-
tally. T. 2. Fol. 111. 2. 6. That *God works in*

us both good and evil. T. 2. Fol. 444. 1. 7. That God is just, tho' by his own Will he lays us under a necessity of being damned. T. 2. Fol. 434. 2. And tho' he damns those that have not deserved it. Fol. 466. 1. 8. That to fight against the Turk is to resist God, visiting by them our Iniquities. To. 2. Fol. 110. 9. That every Woman or Child may absolve in the Absence of a Priest, in virtue of the Words of Christ, St. Matt. xviii. Whatsoever you shall loose upon Earth, &c. T. 2. Fol. 103. 2. 10. That if the Devil himself should come in human Shape, and perform all the pastoral Functions of Preaching, Baptizing, saying Mass, and absolving from Sins, &c. we should have by his Ministry, true Baptism, true Absolution, and the true Sacrament of the Body and Blood of Christ. T. 7. Fol. 243. 2. 11. That no Laws can be by any right imposed upon Christians,—only as much as they themselves have a mind. T. 2. Fol. 77. 1. 12. That all who are regenerated in Christ are equal in Dignity and Honour to St. Peter, St. Paul, the Blessed Virgin, and all the Saints — and that they [the Saints] have no more than any other Christians. T. 5. Fol. 442. 1. 13. That Christ's Body is in every Place no less than the Divinity itself. T. 4. Fol. 37. 2. 14. That Christ in his Soul suffer'd after Death the Torments of Hell. T. 3. Fol. 279. 2. 15. That increase and multiply is more than a Precept, that is to say, a divine Work, which it is not in our Power to hinder or let alone. And that it is as necessary as to be a Man, and more necessary than to eat, drink, or sleep. T. 5. Fol. 119. 1. That if the Mistress will not, welcome the Maid. T. 5. Fol. 123. 1. 17. He reckons the Immortality of the Soul amongst those Doctrines which he calls Monsters bred in the Dunghill of Rome, T. 2. Fol. 107. 2. In fine, he gave a scandalous Licence to Philip Landgrave of Hesse, to have two Wives at once, as has been made evident to the World by the authentick Deeds relating to that Affair, published by Charles Lewis Elector Palatine, and by

Prince *Ernestus* of *Hesse*, Descendant of the afore-
said *Landgrave*. See the learned Bishop of *Meaux*,
in his *Histoire des Variations*, L. VI.

SECT. II.

The Character of the rest of the chief Reformers.

I. **T**HE first Man of any note that adher'd to
Luther's Reformation, was *Dr. Andrew Car-*
lostadius, who was also the first that declared against
the Mass, and the Elevation of the Sacrament; the
first Priest that publickly married; the first that in
these latter Ages renewed the *Iconoclasts* War a-
gainst the Images of Christ and his Saints; and the
first of the Reformers that denied the real Presence
of the Body and Blood of Christ in the B. Eucha-
rist. This Man's Character is thus given by *Me-*
lancthon, who knew him perfectly well, and was
himself a leading Man in the new Religion. [*Epist.*
ad Frideric Mycon. Præfat. ad Libr. Testimon.]
“ *Carlostadius*, says he, was the first Author of
“ this Tumult, a meer Savage, without Wit,
“ without Learning, without common Sense. A
“ Man who was so far from having any sign of the
“ Spirit of God, that he neither knew nor practi-
“ sed any of the Duties of common Civility to-
“ wards Men: Nay there appeared in him evident
“ Marks of Impiety. He condemned all Laws
“ which had been made by *Pagans*; he pretended
“ that all civil Causes should be tried by the Law
“ of *Moses*; not understanding the Force and Na-
“ ture of Christian Liberty. He embraced imme-
“ diately all that fanatical Doctrine of the Anabap-
“ tists, as soon as *Nicholas Stork* began to publish it
“ in *Germany*. He moved the Controversy of the
“ Lord's Supper out of pure Hatred to *Luther*, not
“ out of any Sentiment of Piety. A good part of
I 2 “ Ger-

“ Germany can bear witness that in all this I say
 “ nothing but what is true. So far *Melancthon*.

2. The chief of the Reformers next to *Luther* was *Ulrick Zuinglius*, a Priest of *Zurich* in *Switzerland*, who at the Head of ten others of the first Protestant Preachers in that Country, has left in his printed Works an authentick Testimony to the World of his and their Incontinency. In their Petition to the *Helvetian* Republick for the Allowance of Wives, Tom. 1. Fol. 115. a. and Fol. 119. a; and in their Epistle to the Bishop of *Constance*, Fol. 121, 122, 123. in which he and they make a publick Confession, *That the Deeds of the Flesh have rendered them infamous in the Sight of the Churches*. Fol. 115. a. *That the Weakness of their Flesh had been more than once an Occasion to them of shameful Sins*. Fol. 119. a. *That they had burned in such a manner [with Lust] as to have done many undecent things*. Fol. 122. And that they were not so immoral as to be ill spoken of by their Flock, for any other Vice, this only excepted. Fol. 123. The chief Article in which *Zuinglius* differ'd from *Luther*, was that of the Sacrament of the Lord's Supper, which *Zuinglius* would have to be a bare Figure. But as he was not sharp-sighted enough to find out this Figure in Christ's Words of himself, till he found it in the Writings of one *Honius*, as we learn from his Epistle to *Pomeranus*, Fol. 256. so he was not able to defend it without the Help of a nocturnal Monitor, of whom he writes [*L. de Subsidio Euch. T. 2. Fol. 249. a.*] that he remembered not whether he was black or white. As to his Spirit and Temper, it was not unlike to that of *Luther*; his fiery Zeal even carried him to War, where he was slain, defending his new Gospel Sword in Hand, Anno 1531. *Luther* in his lesser Confession (*apud Hospinian. P. 2. p. 187.*) declares that “ he
 “ despair'd of his Salvation, because not content
 “ to persevere in his War against the Sacrament,
 “ he

“ he had even declared himself a *Pagan* [In his Exposition of the Christian Faith, T. 2. Fol. 159. b.] by giving a place amongst the blessed Souls to impious *Pagans*, to *Scipio* an Epicurean; to *Numa* the Instrument of the Devil in the Institution of Idolatry amongst the *Romans* [To *Hercules*, *Theseus*, &c.] For what signifies our Baptism or the other Sacraments, what does the Scripture or Jesus Christ himself avail us, if impious Men, if Idolaters and Epicureans are Saints?” So *Luther*.

3. *John Oecolampadius* was the chief Preacher of the Reformation at *Basil*. He was a *Brigittin* Monk, but exchanged his religious Vows for a young Wife. He went in with *Zuinglius* in his Notions of the Sacrament, and with him was accursed by *Luther*. He was found dead in his Bed, not long after *Zuinglius*'s tragical End, and *Luther* will have it that he was killed by the Devil. *L. de missâ privata*, &c. T. 7.

4. *Philip Melancthon*, Greek Professor in *Witemburg*, was *Luther*'s intimate Friend and Coadjutor. He entered upon the Reforming Trade at 26 Years of Age; was as inconstant as *Luther* in his Tenets; and with him subscribed that scandalous Licence, by which they allowed two Wives at once to their grand Patron the *Landgrave* of *Hesse*.

5. *Martin Bucer*, a black Frier, broke through his solemn Vows by a sacrilegious Marriage: He was the chief Transactor in procuring the scandalous Licence abovementioned, to which he also set his Hand. He imposed upon *Luther* and others by shameful Equivocations in the great Question concerning the blessed Sacrament; and was the first Inventor of that contradictory System of a *real Presence* of a thing *really absent*; and of receiving *verily and indeed* the Body and Blood of Christ in the Sacrament, tho' they are not *verily and indeed* there. He was called over into *England* to assist

in the Reformation under King Edward VI. together with *Peter Martyr Vermilli* an Italian Canon Regular, and *Bernardine Ochin* a Capuchin. The former brought over with him a Woman, (if I mistake not a Nun) whom he called his Wife. The latter was not content with one Wife, but wrote a Book in Defence of Polygamy; and at length proceeded so far as to deny the blessed Trinity.

6. *John Calvin*, a Frenchman, the first Contriver and Architect of the Presbyterian Discipline, is charged with Crimes of the blackest Hue, both by *Lutherans* and *Catholicks*; nor are some of our *English* Protestants in their Writings much more favourable to him. But setting all aside that is objected to him by his Adversaries; his own Writings will for ever bear Testimony, that his Spirit was not of God, but a proud, boasting, and vain-glorious Spirit; like *Luther* impatient of Contradiction; ever breaking out into Reproaches and injurious Names, and such like *Billingsgate* Rhetorick against his Adversaries; treating with the utmost Contempt all modern Church Guides, and preferring upon all Occasions his own new private Lights to the unanimous Consent of the ancient Fathers, as may be seen in almost every Page of his Institutions, &c. To which I must add his monstrous Tenets, which could never be dictated by the Spirit of God. As

1. That God has created the greatest Part of Mankind on purpose to damn them, without any Foresight of their Sins or Prevarications. See *Collier's Dictionary Calvinism*.
2. That God is the Author of all Sin. L. de Prædest. L. 1. Inst. c. 18. Num. 1. L. 3. c. 23. n. 8. &c.
3. That Man hath no Freewill. L. 2. Inst. &c.
4. That all Sins are mortal, even the first Motions of Concupiscence before the Will consents, and that the best of our Works deserve Damnation. See *Alex. Ross. View of Religions*, p. 236, 237.
5. That the true Faithful are infallibly assured of their Justification and

Salva-

tion, and must firmly believe it; and that being once arrived thus far, they cannot fall from Justice tho' they were to commit the most enormous Sins. L. 3. Inst. c. 2. n. 16. & c. 24. In Antid. conc. Trid. in Sess. 6. c. 13, 14. Opusc. p. 185. 6. That Christ was in the State of Damnation upon the Cross. 7. *That when earthly Princes erect themselves against God (that is, when they oppose Calvinism) they bereave themselves of their Authority, and that we must rather spit in their Faces than obey them, &c.* In Danielis vi. v. 22, 25. What Wonder after this that his Disciples, authorized by this Doctrine of their grand Patriarch, have filled all Europe with Seditions, Rebellions, deposing and murdering of Princes, &c.

7. *Theodore Beza of Vezelay in Burgundy* (from whence he is said to have run away to Geneva with another Man's Wife) was Calvin's chief Coadjutor and Successor. Not to speak of his rebellious Principles and Practices, those that were the best acquainted with him have testified, that he was all his Lifetime a Slave to Lust: And his scandalous Epigrams upon his Mistress *Candida* and his Catamite *Andelbertus*, have left an eternal Blot upon his Memory.

8. *John Knox* the great Reformer of Scotland, begun that Work by the Murther of Cardinal *Beaton*, Archbishop of St. *Andrews*, Anno 1545, and carried it on by a strong Hand, not taking Counsel with the Prelates, nor waiting for the Consent of the Prince, but turning both Prince and Prelates out of all Authority. *Heylin's Cosmography*, p. 332. His Spirit was a Stranger to the Meekness of Christ, and like the destroying Angel *Abaddon*, Rev. ix. v. 11. was bent upon reforming by Fire and Sword. Witness these Instances from Dr. *Heylin's* History of the Reformation, p. 297: "Such of the Scots as desired a Reformation of Religion, says the Doctor, taking Advantage of the Queen's Absence, &c. had put themselves into

“ a Body : headed by some of the Nobility, they
 “ take to themselves the Name of *the Congregation*,
 “ managing their own affairs apart from the rest
 “ of the Kingdom. — The principal Leaders of
 “ the Party, well followed by the common People,
 “ put themselves into *Perth*, and there begin to
 “ stand upon higher Terms than before they did.
 “ The News whereof occasioneth *Knox* to leave his
 “ Sanctuary in *Geneva*, and join himself to the
 “ Lords of the *Congregation*. At *Perth* he goes in-
 “ to the Pulpit and falls so bitterly on Images, I-
 “ dolatry, and other Superstitions of the Church of
 “ *Rome*, that the People in a popular Fury de-
 “ face all the Images in that Church, and pre-
 “ sently demolish all religious Houses within that
 “ City This gave a dangerous Example to them
 “ of *Couper*, who forthwith on the hearing of it
 “ destroyed all the Images, and pulled down the
 “ Altars in that Church also. Preaching at *Craile*,
 “ he inveighed sharply against the Queen Regent,
 “ and vehemently stirred up the People to join toge-
 “ ther for the Expulsion of the *French*, which drew
 “ after it the like Destruction of all Altars and
 “ Images, as was made before at *Perth* and *Cou-*
 “ *per*. The like following on his preaching at
 “ *St. Andrews* also, the religious Houses being pul-
 “ led down as well as the Images, and laid so flat,
 “ that there was nothing left in Form of a Build-
 “ ing. Inflamed by the same *Firebrand* they burn-
 “ ed down the rich Monastery of *Scone*. and ruined
 “ that of *Cambuskenneth*, demolished all the Altars,
 “ Images, and Convents of religious Persons in
 “ *Sterling*, *Lithgow*, *Glasgough*, *Edinburgh*, make
 “ themselves Masters of the last, and put up their
 “ own Preachers into all the Pulpits of that City,
 “ not suffering the Queen Regent to have the Use
 “ of one Church only for her own Devotion.
 “ Nor staid they there, but being carried on by
 “ the same ill Spirit, they pass an Act among
 “ them-

“ themselves for depriving the Queen Regent of
 “ all Place and Power in the publick Government,
 “ &c.” How little is there in all this of the Spirit of the Apostles and of the primitive Christians?

Such were the very chief of the Reformers; and such were all their Assistants, the first reformed Ministers. Now what Likelihood is there that such Men as these were divinely raised up for restoring God's Truth, or reforming God's Church?

S E C T. III.

The chief Instruments of the Reformation of England.

OUR Countrymen are apt to glory in their Reformation as far more regular than that of other Protestant Churches; and to tell us with Dr. *Bramhall*; in his Defence of their Orders, Chap. i. That their Church was not, like other reformed Churches, *framed according to the Brain-sick Dictates of some seditious Orator, or the giddy Humours of a tumultuous Multitude, but with mature Deliberation, and the free Consent and Concurrence of all the Orders of the Kingdom.* Hence they are less moved with the Irregularities, or ever so great Enormities of Reformers abroad, as imagining themselves not to be concerned in them. Tho' as they cannot deny that those Men were indeed the first Authors and Parents of Protestancy; the Irregularity of their Proceedings must reflect a Discredit upon the Cause of Protestancy in general.

However, that they may be convinced how little Reason they have to boast either of the Persons of their Reformers, or the Manner of their Reformation, I beg they would consider impartially the Proceedings of those times, even as they are represented by their own Historians, and they will soon discover that Passion and interested Views had a far greater Share in the Change of Religion, than

any *mature Deliberation* or Conviction of Conscience: And as for the *free Consent and Concurrence of all the Orders of the Kingdom*, that the Order of the Clergy, which ought to be chiefly consulted in these Matters, was for the most part set aside, especially in the two chief *Epocha's* of the Reformation of *England*, viz. the Beginning of the Reign of King *Edward VI.* and the Beginning of the Reign of Queen *Elizabeth*; at which latter Time, the Reformed *English Church* was established upon its present bottom, by a small Majority of Votes in Parliament, in Opposition to all the Bishops then sitting, to the whole *Convocation*, and both the Universities. See *Fuller*, L. 9. and *Dr. Heylin*, p. 285, 286.

As for the Persons that were chiefly instrumental in bringing about the Change of Religion, we shall find them generally to have been Men of very indifferent Characters for Religion; such as K. *Henry VIII.* the Possilion of the Reformation, and his Vicar General in Spirituals, *Thomas Cromwell*, whom Mr. *Fox* (Edit. 1563. p. 589) calls, *the valiant Standard-Bearer of the Church of England*; such as the Lord Protector *Somerſet*, and his Successor *Dudley*, equally infamous for their Sacrileges; such as *Cecil*, *Walsingham*, *Leicester*, and other great Favourites of Queen *Elizabeth*. But, as *Dr. Heylin* seems to give up these, (tho' they had, in reality, a far greater Hand in bringing about the Reformation, than any of the Lords Spiritual) and to appeal to the *godly Bishops*: We shall speak a word or two to these.

In King *Henry VIII's* Days, tho' this King had discarded the Pope, yet he retained the Popish Mass, and with it the Adoration of the Host, the Invocation of Saints, the creeping to the Cross, and the whole ancient Liturgy: And consequently, if *Rome* be guilty of Idolatry in the Mass, &c. as Protestants pretend, this King and all his Bishops were involved

involved in the same Guilt; and therefore, for his Time at least, none of the Bishops, in the Protestant System, can be look'd upon as *godly Prelates*, since they were all either Idolaters, or Hypocrites.

But it was in King *Edward's* Days, that such of the Bishops as were indeed inclined to Protestantcy, began openly to declare themselves: Yet, as they were not the greater Number, at least in the Beginning of this Reign, little was done by their Authority. Even of the seven that were pick'd out for compiling the Common-Prayer-Book in the second Year of King *Edward*, we learn from Dr. *Burnet's Abridgment*, Book 2. p. 72. that four, viz. *Rug* Bishop of *Norwich*, *Skip* Bishop of *Hereford*, *Day* of *Chichester*, and *Thirlby* of *Westminster*, protested against the Bill, when it passed in Parliament.

The only Prelates of those Days, that could be called Protestants, were these: 1. *Cranmer* Archbishop of *Canterbury*. 2. *Holgate* Archbishop of *York*. 3. *Ridley*, intruded into the See of *London* upon the Removal of Bishop *Bonner*. 4. *Poynt*, put into the Place of *Gardiner*, removed from *Winchester*. 5. *Goodrick* Bishop of *Ely*. 6. *Barlow* of *Bath* and *Wells*. 7. *Scory*, intruded into the See of *Chichester*, in the Place of Bishop *Day*. 8. *Coverdale*, advanced to the See of *Exeter* upon the Removal of Bishop *Veisey*. 9. *Hooper* made Bishop of *Glocester*, by *Dudley's* Interest, and of *Worcester* also, upon the Deprivation of Bishop *Heath*. 10. *Farrar* made by Letters Patent, Bishop of *St. David's*. 11. *Busb* and *Bird* the Bishops of *Bristol* and *Chester*; and lastly, *Taylor* and *Harley*, made in the latter End of King *Edward's* Reign, Bishops of *Lincoln* and *Hereford*, during their good Behaviour. Let us now see, whether any of these were Men that the Reformation can boast much of.

1. *Cranmer*, the Arch-Reformer of *England*, was, during all King *Henry's* Time, a notorious Dissen-

bler in Matters of Religion. He was a *Lutheran* in his Heart, if we may believe *Dr. Burnet's History of the Reformation*, Part 1. p. 92. even when he was but a private Fellow in the University of *Cambridge*; yet, from that Time till King *Henry's* Death, he ever profess'd the same Religion as his Master. He conform'd, all this Time, to the Mass, and to the whole Popish Liturgy; was consecrated Bishop according to the Roman Pontifical; took the usual Oath, by which he acknowledg'd the Pope's Supremacy, tho' he soon after broke it; he subscribed the Book of Religion, set out by the Bishops in 1540. wherein Transubstantiation, seven Sacraments, private Masses, Communion in one Kind, Invocation of Saints, &c. were maintain'd. [*Burnet's Abridgment*, Book 1. p. 247. 250, 251, &c.] He persecuted Protestants even unto Death, as in the Case of *Frith* and *Lambert*: He was a slave to King *Henry's* Lust, dissolving three of his Marriages, at his Pleasure; and sometimes, as in the Case of *Anne of Cleves*, without the least Appearance of a plausible Pretext for so doing. He enslaved also the Church to him, and gave up the divine Right of Episcopacy, by taking out an unprecedented * Commission, by which he made himself, and all the other Bishops no more than Ecclesiastical Sheriffs, or Delegates during the King's Pleasure, to execute under him, as the Fountain of all spiritual Power, the different Branches of the Episcopal Office. He maintain'd that *Ordination was not necessary, and was only a Ceremony, which might be used or lay'd aside, and that the Authority was convey'd to Churchmen only by the King's Commission.* *Burnet's Abridgment*, Book 1. p. 250. He was at the Head of the Council during all the Reign of King

* See the Tenour of this Commission, with *Mr. Collier's* Reflections upon it in his *Church History*, Part 2. Book 3. p. 169.

Edward VI. and was a close Friend to the Protector, and consequently, may justly be charged with having a great Hand in all the Irregularities and Sacrileges of that Reign. He went into the Measures of *Dudley of Northumberland*, for promoting the Usurpation of *Jane Grey*; sign'd the treasonable Letter sent by the Council to *Queen Mary*: And at length being under Sentence of Death, in hopes to save his Life, he abjured the Protestant Religion, and subscribed to the chief Articles of the *Roman Doctrine*, calling God to witness, that he did it not for Favour or Fear, but only to discharge his Conscience. And yet this is the Man whom *Dr. Burnet* [*Abridg. Book 3. p 303.*] compares to the brightest Lights of Antiquity; and gravely tells his Readers, “ That the Reformation of the Church being the restoring of the Primitive and Apostolical Doctrine, it seem'd necessary that it should have been chiefly carried on by a Man thus eminent for primitive and apostolical Virtues.”

2. *Holgate* Archbishop of *York*, was a profess'd Monk of the Order of *St. Gilbert*; yet broke thro' his solemn Vows by a sacrilegious Marriage. And *Mr. Harmer* in his Specimen, p. 125. adds, “ I fear that *Holgate* by his imprudent Carriage, if not by worse Actions, had brought a Scandal on the Reformation.— For in the Council Book of *King Edward*, I find this Order made on the 23d of November, 1551. *A Letter to the Archbishop of York, to stay his Coming up hither till the Parliament. Also a Letter to Sir Thomas Gargrave, and Mr. Chaloner, and Mr. Rouksby, to search and examine the very Truth of the Matter between the Archbishop of York, and one Norman, who claimeth the Archbishop's Wife to be his Wife, &c.*” He was also the first that open'd the Way to the sacrilegious Alienations of the sacred Patrimony of the Church, giving up
to

to King *Henry*, at once, no fewer than seventy Manors and Townships of good old Rents, in exchange for certain Improvements, &c. all of an extended Rent: *Heylin*, p. 18. He was delivered out of the Tower (to which he had been committed for heinous Offences) at the Desire of King *Philip*; and is thought to have ended his Days in the Catholick Communion.

3. *Ridley*, Usurper of the See of *London*, was in King *Henry's* Time of his Religion; but turned out a zealous Reformer under King *Edward*: Yet it does not appear, he took any Pains to reform the Manners of the Court, or oppose the crying Sacrileges of the great ones in those wicked Times. He was a great Stickler for Queen *Jane's* usurped Title, in favour of whom he solemnly beat the Drum Ecclesiastick at *Paul's Cross*; as may be seen in *Heylin*, p. 132.

4. *Poynt*, Usurper of the See of *Winchester*, was, says Dr. *Heylin*, p. 101. *a better Scholar than a Bishop, and purposely prefer'd to that wealthy Bishoprick to serve other Men's Turns: For, before he was well warm in his See, he dismembred from it the goodly Palace of Marwel, with the Manors and Parks of Marwel and Twisford . . . the Palace of Waltham, &c. but this with many of the rest of Poynt's Grants, Leases and Alienations, were again recovered to the Church by the Power of Gardiner, &c.* Dr. *Saunders* [*De Schismate* L. 2.] relates, as a Thing publickly notorious, that he lived with the Wife of another Man, a Butcher by Trade; and that the Butcher went to Law with him upon that Occasion, and obliged him to part with her. He was engaged in *Wyat's* Rebellion, and personally appear'd in the Field with the Rebels, as we learn from Dr. *Heylin*, p. 205.

5. *Goodrick* Bishop of *Ely*, was a Time-Server, who went all the Lengths of King *Henry VIII.* and in the Days of King *Edward*, upon the removing

ving the Lord Chancellor *Wriothsley*, who refused to concurr with the Measures of the Protector and Council, was chosen in his Place; and stuck at nothing to serve their Turn. He was an Abettor of the Usurpation of *Jane Grey*: But Queen *Mary* prevailing, he returned to the Old Religion and died therein. *Burnet* [*Abridgment* L 3. p. 250.] says he was an *ambitious Man*, and so no wonder if earthly Considerations prevailed more with him than a good Conscience.

6. *Barlow* of *Bath* and *Wells* was a Canon Regular, but broke thro' his religious Vows by a sacrilegious Marriage. He was a Man very much of *Cranmer's* Temper, who could shift about with the Times, and was ever pliant to the Inclinations of the Court. He joyned with *Cranmer* in his extravagant Notions of the Royal Authority in Spirituals. [*Burnet* Record 21.] And as he professed King *Henry's* Religion during that King's Life, so was he so complaisant to King *Edward*, Queen *Mary*, and Queen *Elizabeth*, as to conform to their Majesties also in their respective Professions. For in Queen *Mary's* Time he not only renounced his Reformed Divinity; but pretended so much Zeal in the Cause of the Church, as to revise and publish a Book which he had in King *Henry's* Time written against *Luther* and the Reformation. Dr. *Heylin*, p. 54. adds, that "being translated [in King *Edward's* Days] from the See of *St. David's* to *Bath* and *Wells*, he gratified the Lord Protector with a Present of 18 or 19 Manors which antiently belonged to this See.

7. *Scory*, Usurper of the See of *Chichester*, was also a religious Man under monastick Vows, but forfeited his first Faith to God and the Church for the Sake of a Female Friend. In the Beginning of Queen *Mary's* Reign, he recanted, renounced his Wife, and did Penance, but relapsed soon after. "It seems, says *Burnet*, *Abridg.* l. 3. p. 250, that
" both

“ both *Scory* and *Barlowe* gave great Offence by
 “ their Behaviour ; for tho’ they were the only sur-
 “ viving reformed Bishops, when Queen *Elizabeth*
 “ succeeded, yet they were so far from being pro-
 “ moted, that they were not so much as restored to
 “ their former Sees, but put in meaner ones.

8. *Coverdale* of *Exeter* had been an *Augustin* Frier, but broke thro’ his solemn Vows, like most of the rest of the Reformers, for the sake of a Woman. He was join’d with *Tindal* in the Translation of the Bible ; a Work performed with so little Fidelity, that Bishop *Tunstal*, a Prelate equally eminent for Virtue and Learning, discovered no less than 2000 Corruptions in the New Testament alone. He was so great a Precisian, that when he was to assist at the Consecration of Archbishop *Parker*, if any Credit may be given to the *Lambeth* Records, he could not be induced to use the Episcopal Habit, but only a plain black Coat. He was not restored by Queen *Elizabeth* to his former See, nor advanced to any other. So that it is likely the Queen had no Opinion of him.

9. *Hooper* of *Glocester* was originally a *Cistercian* or *Bernardin* Monk, who being forced to fly in King *Henry’s* Time to *Sawitserland*, brought back from thence together with a Wife, whom he had taken in spite of his religious Vows, a strong Affection to the *Zuinglian* Gospel. He was the Chief of the Court Preachers in King *Edward’s* Days, who by inveighing against Altars, &c. set open the Gate to the Rapines and Sacrileges, which Dr. *Heylin* describes as well in his Preface, as in the Body of his History. Being preferred by the Interest of *Dudley* to the Bishoprick of *Glocester*, he could hardly be prevailed upon either to take the usual Oaths, or wear the Bishop’s Habit. *Heylin* p. 90. However he consented at last to put on that popish Attire ; and not only held the Bishoprick of *Glocester*, but that of *Worcester* also, in Commendam, to serve the
 the

the turn of the Court Pirates, who in the mean Time possessed themselves of the Temporalities of that wealthy See. *Heylin*, p. 101. who also acquaints us, p. 91. "That this Godly Prelate from the Time of his Consecration carried a strong Grudge against Bishop *Ridley*, the Principal Man, who had held him up so closely to such hard Conditions: Not fully reconciled unto him, till they were both ready for the Stake; and then it was high Time to lay aside those Animosities which they had conceived one against another." So He.

10. *Farrar* of *St. Davids* was a Canon Regular, who also took a Wife contrary to his solemn Vows. He was "a Man, says *Heylin* p. 120, of an unsociable Disposition, rigidly self-willed, and one who look'd for more Observance than his Place required: Which drew him into a great Dislike with most of his Clergy, &c." Sixty six Articles of Accusation were exhibited against him by his Clergy, upon which he was indicted of a *Præmunire*, and committed to Prison, where he remained all the rest of King *Edward's* Time. Dr. *Heylin* adds, p. 219. that he was a "Man of an implacable Nature, which render'd him the less agreeable to either Side. And that, being found in Prison at the Death of King *Edward*, he might have fared as well as any of his Rank and Order, who had no hand in the interposing for Queen *Jane*, if he had governed himself with that Discretion, and given such fair and moderate Answers, as any Man in his Condition might have honestly done. But being called before Bishop *Gardiner*, he behaved himself so proudly, and gave such Offence, that he was sent back again to Prison". So far Dr. *Heylin*.

11. *Busb* Bishop of *Bristol*, and *Bird* Bishop of *Chester*, were both originally religious Men; the one Provincial of the Order called *Bonhommes*, the other

other Provincial of the *Carmelites*. They both went all the Lengths of King *Henry VIII.* both took Wives under King *Edward VI.* and both returned to the Catholick Communion under Queen *Mary*, and died therein. As for *Harley* of *Hereford*, and *Taylor* of *Lincoln*, we find very little of them in History : And the Time they enjoyed their Sees was too short to give them any great Opportunity of promoting the Reformation. The Rest of the Bishops were no Friends to the Reformation, and readily concurred with Queen *Mary* in restoring the Old Religion.

I shall say nothing of Queen *Elizabeth's* Bishops, whom she preferred to the Sees from which she had ejected the Catholick Prelates, but that they were the Disciples of those of King *Edward's* Days ; and that the Disciples were not better than their Masters.

S E C T IV.

The Motives upon which the New Religion was brought in.

TIS a great Argument in favour of Christianity, that (as we find by all the Circumstances of its first Establishment) neither Ambition, Avarice, Passion or Lust, or any other Branch of Self-love had any Share in that Work, either by influencing the first Teachers of the Christian Religion, or their first Converts and Followers ; and that neither the one nor the other had any Honour, Interest or Pleasure to expect in this World from embracing a Religion, which exposed them to the utter Loss of all that this World could give. But the Case was quite otherwise with regard to the pretended Reformation, where both the Reformers and the Reformed had so many human Considerations to byass them in their Choice of the New Religion, that we cannot help suspecting their Motives were not pure.

pure. As for the Preachers of the Reformation, they began the Work by giving a Loose to their Incontinence, by breaking thro' their solemn Vows made to God; by casting off their monastick Discipline, by laying aside their canonical Hours of Prayer, their regular Fasts, &c. Was all this for God's Sake? They gave up to the great Ones of this World all the Rights and Possessions of the Church; and by this Means kept them close to their Interest; not to say that they gained over whole Kingdoms (as *Swedeland* and *Denmark*) by gratifying the Avarice of the Kings. See *Heylin's Cosmog.* 2d Edit. p. 484. 501. Is it likely that these Princes and great Ones had no other Views, in seizing upon Church Lands, and improving their Estates at the Expence of Religion, than the greater Glory of God? The People also was inveigled by these *New Gospellers*, by that *Christian Liberty*, which they so much preached up; a *Liberty* which exempted them from all Obligation of Church Laws, from Fasting, Confession, penitential Austerities, &c. A *Liberty* of contradicting their Church Guides, and disbelieving whatever they pleased in the difficult Mysteries of Faith: In fine, a *Liberty* which reduced all to *Faith* alone; divesting good Works of all *Merit*, and giving up the keeping of God's *Commandments* as a Thing *impossible*. Is there any Thing in all this that can serve to convince an impartial Judge, that either the Teachers or Followers of such a Reformation, had no Intentions or Motives but what were pure and good?

But to leave the other Branches of the Reformation, in which our Countrymen think themselves less concerned, and to confine our Consideration to the Reformation of *England*, such as it is represented by Historians of its own Communion, we shall scarce find one Step taken towards that grand Revolution in Religion, but what was visibly influenced by some *irregular Motive*.

The

The first Step that was made in this Work, was the divesting the Pope of his Authority in this Realm; and upon what *Motive* this was brought about, Dr. *Heylin* informs us in the Preface to the History of the Reformation. “ King *Henry*, says “ he, being violently hurried with the Transport of “ some *private Affections*, and finding that the “ Pope appeared the greatest Obstacle to his Designs, he first divested him by Degrees of his “ Supremacy — This opened the first Way to the “ Reformation, to which the King afforded no “ small Countenance *out of politic Ends*.

This first Step was followed by another, which was the Dissolution of the religious Houses, and seizing of their Revenues into the King's Hands: Of which I shall say no more, than that even Protestants themselves, generally speaking, cannot help condemning these Proceedings; and are not so charitable as to believe, that the King or his Ministers were influenced herein by any other *Motive* than *Avarice*.

In King *Edward* the VIth's Days, the Reformation made a far greater Progress by the Favour of the Duke of *Somerset* Lord Protector, his Successor *Dudley* Duke of *Northumberland*, and the other great Men about the Court, more than by the Inclinations, either of the Clergy, or the People. These great Men of the Court found their Interest in the Reformation, by making up their Estates out of the Spoils of the Church, as may be seen in Dr. *Heylin's* History; who, tho' a great Friend to the Lord Protector, is forced to acknowledge his manifold Sacrileges in this Kind; [p. 54, 72, 73, 116.] A Demonstration that his Zeal for Protestantism was not grounded upon Conscience: And as for the Duke of *Northumberland*, he acknowledged publicly at his Death, that being blinded by *Ambition*, he had acted all along against his Conscience. And what better Judgment can we

we make of the rest of the Grandees of the Court, when we find these great Sticklers for the Protestant Reformation, as they pretended to be in King *Edward's* Days, all to a Man going to Mass in King *Harry's* Time, and all returning to the Mass under Queen *Mary*?

But concerning the Proceedings of these great Ones of the Court, and the Motives upon which they proceeded, let us hear Dr. *Heylin* in his Preface; where he tells us, “ That under Colour of
“ removing such Corruptions as remained in the
“ Church, they had cast their Eyes upon the Spoil
“ of Shrines and Images (though still preserved in
“ the greatest Part of the *Lutheran* Churches) and
“ the improving of their own Fortunes by the
“ Chantry Lands, all which most sacrilegiously
“ they divided amongst themselves.” Then speaking of the *Zuinglian* Gospellers inveighing against Altars, “ The touching of this String, says he,
“ made excellent Musick to most of the Grandees
“ of the Court, who had before cast many an
“ envious Eye on those costly Hangings, that massie
“ Plate, and other rich and pretious Utensils,
“ which adorned these Altars — besides there was
“ no small Spoil to be made of Copes — some of them
“ being made of Cloth of Tissue, of Cloth of Gold
“ and Silver, or embroider'd Velvet. And might
“ not these be handsomely converted unto private
“ Uses, to serve as Carpets for their Tables, Coverlets to their Beds, or Cushions to their Chairs
“ and Windows? Hereupon some rude People are
“ encouraged underhand to beat down some Altars, which makes Way for an Order of the
“ Council Table to take down all the rest, and set
“ up Tables in their Places. Followed by a Commission to be executed in all Parts of the Kingdom for seizing of the Premises for the Use of
“ the King. But as the Grandees of the Court intended to defraud the King of so great a Booty;
“ and

“ and the Commissioners to put a Cheat upon the
 “ Court Lords, who employed them in it; so
 “ they were both prevented in some Places by the
 “ Lords and Gentry of the Country, who thought
 “ the Altar Cloths, together with the Copes and
 “ Plate of their several Churches, to be as neces-
 “ sary for themselves as for any others. This
 “ Change drew on the Alteration of the former
 “ Liturgy.” So far the Doctor.

But as Religion could not be changed without
 the Concurrence of the Parliament, let us hear from
 the same Protestant Historian, p. 47, 48. of what
 kind of Men this Reforming Parliament, which
 first settled the Protestant Religion in this Kingdom,
 was composed; and by what Motives they were in-
 fluenced, “ The Parliament [of King Edward VI.]
 “ met on the fourth of *November*, in which the
 “ Cards were so well *packed* that there was no need
 “ of any other Shuffling to the End of the Game.
 “ Though this Parliament consisted of such Mem-
 “ bers as disagreed amongst themselves in respect of
 “ Religion; yet they agreed well enough together
 “ in one common Principle, which was, to serve the
 “ present Time, and preserve themselves. For tho’
 “ a great Part of the Nobility, and not a few of
 “ the chief Gentry in the House of Commons
 “ were cordially affected to the Church of *Rome*;
 “ yet were they willing to give way to all such
 “ *Acts* and *Statutes* as were made against it, out of
 “ a Fear of losing such Church-Lands as they were
 “ possessed of, if that Religion should prevail and
 “ get up again. And for the rest, who either were
 “ to make or improve their Fortunes, there is
 “ no Question to be made, but that they came re-
 “ solv’d to further *such a Reformation* as should
 “ most visibly conduce to the Advancement of
 “ their several Ends: Which appears plainly by
 “ the strange Mixture of the Acts and Results
 “ thereof — some tending to the present Benefit
 “ and

“ and enriching of particular Persons ; and some
 “ again being devised of purpose to prepare a
 “ Way for exposing the Revenues of the Church
 “ unto Spoil and Rapine.” So he.

As Queen *Elizabeth* and her chief Ministers took the same Methods as the Court Reformers of King *Edward's* Days had done, enriching themselves at the Expences of the Church (as may be seen in *Dr. Heylin*, p. 280, 292, 293, 295, 310, 311, 328, &c.) so we have all the Reason in the World to think that they acted upon the like Motives. Tho' what seems to have had the greatest Influence upon the Queen to make her so close a Friend to the Reformation was, “ that she knew full well that
 “ her Legitimation and the Pope's Supremacy
 “ could not stand together, and that she could not
 “ possibly maintain the one without discarding the
 “ other.” Says *Dr. Heylin*, p. 275.

S E C T. V.

The Means by which the pretended Reformation was established.

THE Means made use of by the first Reformers and their chief Abettors, in establishing their new Religion, were quite the reverse of those by which the Gospel and the Christian Religion was first planted. The first Preachers of Christianity were Strangers to any other Means of propagating the Gospel, than the Power of their Miracles, and the persuasive Eloquence of their innocent Lives, joined to their patient suffering the most outrageous Injuries, and Death itself without Resistance. But it was not thus the new Religion was established. The first Reformers could work no Miracles in Testimony of the Truth of their Doctrine, and of their Commission from God to reform and alter the Faith of his Church : Nor had they any ancient Prophecies

Prophecies to recommend them, as the Apostles had. As for their Lives and Actions, at the best there was nothing edifying in them ; and instead of propagating their Religion by patient suffering, like the primitive Christians ; in every Place where they got Footing, they rais'd Tumults and Seditious, and from thence proceeded to open Rebellions against lawful Authority, deposing of Princes, and overturning by downright Violence the fundamental Laws of the State, as often as they stood in their Way.

This was one great Means by which the Reformation was established. Thus was *Scotland* reformed in spite both of Prince and Prelates, as may be seen in Dr. *Heylin's* *Cosmog.* 2d Edit. p. 332. and his *History of the Reformation*, p. 297. Thus was the reformed Gospel established in the united *Netherlands*, by a Rebellion against the King of *Spain* their lawful Sovereign. Thus was *Geneva* itself reformed, *Heylin* *Cosmog.* p. 160. Thus did the Reformation formerly make a great Progress in *France*, help'd on by treasonable Conspiracies, by frequent open Rebellions, by burning and destroying 20000 Churches, by murdering Priests and religious Men, by profaning all that was sacred, and massacring innumerable People. See *Jerusalem* and *Babel*, p. 108, &c. Thus also was the Reformation introduced into *Poland*. *Heylin* *Cosmog.* p. 533. Thus did it begin at *Berne* in *Switzerland*, and in other Places.

Another means by which the new Religion was promoted, was the good-natur'd Doctrine of the Reformers (of which we have already spoken) equally adapted to the worldly Interest of the great ones, and the corrupt Inclinations of the Commonality ; prostituting the Church's Possessions to the Avarice of the Prince ; enslaving her Authority to the Will of the civil Magistrate ; flattering Men's Pride by giving them the agreeable Liberty of disbeliev-
ing

ing and contradicting their Church Guides ; reforming away Fasting, Confession of Sins, the canonical Hours of Prayer, the Obligation of monastick Vows, the Celibacy of the Clergy ; and, in a Word, all the precious Remnants of the ancient Church Discipline, and whatsoever was repugnant to the sensual Inclinations of corrupt Nature in the wholesome Laws of the Church. Instead of which these Gentlemen found out a new and easy Way of going to Heaven, by *Faith alone* : A Doctrine embraced with open Arms by the whole Body of the Reformation in its first Establishment ; however some are now ashamed of it.

A third means of propagating the reformed Gospel, was the sacrilegious Abuse of the Scriptures, and this many ways. First, by lopping off from the Canon such parts of holy Writ as they pleased, to get rid of some troublesome Objections. *Luther* was very fond of his darling Doctrine of Justification by *Faith alone*. *St. James's* Epistle flatly contradicts this Doctrine ; therefore this Arch Reformer found it necessary to remove this Rub, by cashiering the whole Epistle in his *Dutch* Translation of the New Testament, *Anno* 1522. And because he could have no Pretence to discard *St. James*, and leave other Books in the Canon, which had been a Subject of Dispute amongst the Ancients, he gave up at the same time the Epistle to the *Hebrews*, *St. Jude* and the *Revelation*. In the Old Testament *Ecclesiasticus* was thought too great a Friend to Freewill ; and *Tobit* to the Intercession of Angels. The *Macchabees* also were plain for Prayers for the Dead ; therefore it was concluded upon by the whole Body of the Reformation, to send them to lodge amongst the *Apocrypha*, in spite of the Prescription of so many Ages in their Favour : and to humble them the more effectually, if ever they permit them to appear, it is at the Tail of the fourth Book of *Esdra*s, which was never look-

ed upon canonical by any Man; whereas the Book of *Ecclesiasticus* is quoted as Scripture by almost all the Fathers.

And here I cannot but take notice of the Incoherency of the Doctrine of our *English* Reformers, in their sixth of the 39 Articles: where after having premised the following Definition of holy Scripture, *In the Name of holy Scripture we understand those canonical Books of the Old and New Testament, of whose Authority never was any doubt in the Church*; and by this Rule excluded from the Canon the abovementioned Books of the Old Testament; yet when they come to speak of the New Testament: *All the Books, say they, of the New Testament as they are commonly received, we do receive, and account them canonical*; which is indeed a flat Contradiction to their Definition of *holy Scripture*. Since all Divines must know that the *Epistle to the Hebrews* and the *Revelation* (which they here profess to receive) are none of those Books, *of whose Authority was never any doubt in the Church*: not to mention the *Epistles of James and Jude*, of which also their Father *Luther* doubted. See *St. Jerome* Epist. 129. and *Dr. Walton*, *Prolegom. Bibl. Polyglot.* c. 4. § 6.

This Inconsistency of our *English* Reformers in their Doctrine concerning the Books of holy Scriptures, I cannot attribute to Ignorance, but to a Design to favour their own Ends: They imagined the *Epistle to the Hebrews* to be a proper Book to employ against the Mass; and the *Revelation* to persuade the Ignorant that the Church of *Rome* is the Whore of *Babylon*; and therefore they chose rather to contradict themselves, than lose the Advantage which they hoped for from adopting these Books. In which regard *Luther* was far more honest, who rejected these Books as well as those of *Ecclesiasticus*, *Tobit*, &c. as very well knowing that there could

could be no Pretence to reject the one, and receive the other.

Another way by which the first Reformers notoriously abused the Scripture, was by wilfully falsifying and corrupting the Text, to make it chime with their Novelties, obtruding by this means upon the deluded People in all their Translations of the Bible and New Testament, a mortal Poison instead of the pure Word of God. *Luther* first attempted this sacrilegious Cheat in his *German* Translation, in which those that have diligently examined it, have remarked above a thousand Places altered and corrupted in the New Testament alone. Amongst other Places translating *Rom. iii. v. 18.* where the Apostle says that *a Man is justified by Faith*, to establish his Doctrine of Justification by *Faith alone*, he boldly adds to the Text, by rendering it by *Faith only*. And being asked why he did so, he returned this Answer, which could not but be very satisfactory to the Papists. [*Epist. ad Amicum de voce sola.* See T. 5. Germ. Fol. 141. & 144.] “ If your Papist will be troublesome about the Word *only* ; tell him without more ado, that a Papist and an Ass is the same thing. I will have it so : It is my Command : My Will is Reason enough. We will not be Scholars to these Papists, but will be their Masters. For we will for once be proud, and glory against this kind of Asses.” And afterwards. “ I desire that you would not trouble yourself with giving any other Answer to these silly Asses about the Word (*only*). It is enough for you to say, *Luther* will have it so, &c.”

Hence *Zuinglius*, the other great Head of the Reformation [T. 2. ad Luth. L. de Sacram. p. 412, 413.] publicly charges *Luther* with corrupting the Scripture. “ Thou dost corrupt, says he, the Word of God : Thou art seen to be a manifest and common Corrupter and Perverter of the

“ holy Scriptures. How much are we now ashamed
 “ of thee, who have hitherto esteemed thee?”
 And yet I don't find that *Zuinglius* was much more
 scrupulous in this Regard than *Luther* was, witness
 amongst other Corruptions his boldly changing in
 his Translation these Words of Christ, *This is my*
Body, into these, *This signifies my Body*.

The first *English* Protestant Version was made by
Tindal and *Coverdale* in the Days of *Henry VIII.*
 with no less than two thousand Corruptions (as we
 have already taken notice) in the New Testament
 alone. The like Corruptions, tho' perhaps not in
 so great a Number, were found in all the Editions
 of the Bible and New Testament under Queen *E-*
lizabeth, till at length upon the loud Complaints both
 of Catholicks and of Protestants, a more correct
 Version was published under King *James* the First.
 And yet even this, which has been used ever
 since, is not exempt from many wilful and notori-
 ous Corruptions. See the true Church of Christ
 shewed by concurrent Testimonies, &c. Vol. 1. p.
 137.

But the greatest Abuse of the Word of God,
 which the Pretenders to Reformation have been
 guilty of, and which has been the fruitful Mother
 of so many Sects, was their prostituting the Scrip-
 ture to the Caprice of every private Interpreter,
 and authorizing him to prefer his own Comments
 to the Interpretation and Authority of the whole
 Church of God. By which Means Thousands have
 perverted the Word of God to their own Perdi-
 tion; and deluding themselves and their Followers
 with the specious Pretext of Scripture, have ob-
 truded upon the World their own Maggots for
 God's holy Word.

A fourth Means of propagating the Reformation
 was the great Industry of the Reformers in mis-
 representing the Church and her Doctrine. This
Lying Spirit has manifestly betrayed itself in all the
 Pro-

Prophets of the new Religion, and has been entailed like a kind of original Sin upon all their Posterity. Misrepresentation is the Darling of *Satan*, and has been employed by him from the very beginning against the true Religion, and even against the Author of it Christ Jesus himself. This divine Saviour of Mankind was traduced by the *Scribes* and *Pharisees*, as a *Sabbath-Breaker*, an *Impostor*, a *Traitor*, a *Conjurer*, and what not. His Disciples and Followers met with the like Treatment; as he himself foretold, *St. Matt. x. v. 25. If they have called the Master of the House Belzebub, how much more shall they call them of his Household?* And Christianity in general, for the three first Centuries at least, lay under such abominable Misrepresentations, that nothing was more odious to the Generality of Infidels than the very Name of Christians. Such was the Success this unhappy Artifice of *Satan* met with in the beginning, which has encouraged this sworn Enemy of Man, to make use of the same Arms against the true Religion and its Professors ever since.

It would be a long and tedious Work to descend to Particulars, and to instance in the many Articles in which almost every one of the Reformed Writers have misrepresented our Doctrine. It may suffice to take notice, that whosoever will but be at the Pains of comparing together the Popery which Protestant Writers and Preachers have imputed to us, with that Doctrine which we really hold and profess, will find as wide a Distance between the one and the other, as there is between Heaven and Hell. As may be seen at large in *Mr. Goter's Papist misrepresented and represented.*

I might also in this Place take notice of many other unfair Dealings of the reformed Divines, in mistating our Controversies, in charging upon the Church the Errors or Excesses of particular Persons acting without her Authority, in wilfully corrupt-

ing the Fathers and other Ecclesiastical Writers in their Quotations, a Crime publickly proved upon the famous *Du Pleffis Mornay*, the *Achilles* of the French Protestants, by the learned Cardinal *Perron*; and upon *Jewel*, *Stillingfleet*, and other *English* Divines by our Catholick Controvertists. But the intended Brevity of this Tract permits me not to descend to Particulars. The Reader may consult Mr. *Walsingham's* Search, 2d and 3d part.

But if the Means made use of by the Reformed Preachers were such as are no ways for the Credit of the Reformation; the Proceedings of the Princes and Magistrates, the nursing Fathers of the new Religion, who far more efficaciously concurred to the Establishment of it, than any Preachers whatsoever, were no less irregular. The ancient Christians, both Princes and People, received the whole Doctrine of Faith and Religion from their spiritual Guides, the Pastors of the Church; in all Controversies relating to Faith and Religion they stood by their Judgment and Determination: But these royal Reformers without consulting these Pastors the Successors of the Apostles, and in direct Contempt of the whole Body of them, at the Instigation of a few of the inferior Sort of the Clergy, or rather spurred on by their own Passions, made themselves Guides of those whom God had made their Guides, and by meer arbitrary Power changed the Religion of their respective Countries, in spite of all their Bishops, their lawful Pastors. Thus was Religion changed in *Denmark* and *Sweden*, and many Parts of *Germany*; and even in *England* it is very well known, that King *Henry VIII.* bullied his Clergy into a Compliance to his spiritual Supremacy, by bringing them under a *Praemunire*; that in King *Edward the Sixth's* Time, Religion was changed contrary to the Inclinations of the greatest part of the Clergy; and that Queen *Elizabeth* made way for her Reformation by displacing

placing all the Bishops, excepting old *Kitchin* of *Landaff*.

Now if the arbitrary Power of Princes, acting in direct Opposition to their Pastors, be no very canonical Means of reforming Religion; much less those bloody penal Laws and Executions, by which, in *England* especially, the Foundations of the Reformation were cemented. The first Preachers of Christianity laid the Foundations of our holy Religion, not by raising, but by suffering Persecutions. The first christian Emperors obliged none of their heathen Subjects, by penal Laws or other violent Measures, to renounce the Religion of their Forefathers; nor compelled them, by Fines or Penalties, to come to the christian Churches. Nay the *Spanish* Inquisition, so much cry'd down by Protestants, falls upon none but Apostates and such as have once profess'd the Catholick Faith. But the Reformers of *England* took quite another Course: *Church Authority* and *Succession*, they saw, stood against them; *Miracles* they could not pretend to; nor could they convince the Catholicks by *Scripture* or *Tradition*: Therefore they took an easier Way of stopping their Mouths, by bloody Laws, by which innumerable, both of the Priests and of the Laity, have been executed; the former for their Character; the latter for harbouring or relieving their Priests. Of which Kind of Executions, *Stow's* Chronicle affords many Instances, not to speak of heavy Fines, Confiscations, Imprisonments, Banishments, and all other Sorts of Cruelties which have been exercised in these Kingdoms upon the Professors of the Old Religion barely for their Conscience; and for maintaining that Faith, which had been profess'd by their Forefathers for a thousand Years, which was, at that very Time, the Faith of the greatest Part of Christendom, never censured by any lawful Council; but on the contrary defended by the whole Body of Church Guides, the

lawful Successors of the Apostles of Christ. Was there ever in any Nation, either before or since, an Instance of Persecution, considered in all its Circumstances, so unjustifiable as this?

So much for the Religious *Means* by which Protestantism was propagated. Let us now take a view of the *Fruits* which sprung from the Reformation.

S E C T. VI.

The Fruits of the Reformation.

A GOOD Tree cannot bring forth evil Fruit, saith our Lord, St. *Matt.* vii. v. 18. And you shall know them by their Fruits, v. 16. Let us see, whether the Reformation can stand the Test of this Gospel Rule.

I. We have already touch'd upon some of the Fruits which immediately sprung out upon the preaching of the new Religion; such as Seditions, Tumults, Rebellions, murdering of Priests, and Prelates, deposing of Princes, and subverting in many Places, the fundamental Constitution of the civil State; of which the Histories of those Times afford frequent Instances. To these we must join the sacrilegious Usurpation of the State upon the ancient and undoubted Rights of the Church; the retrenching of the sacred Patrimony; and invading of Houses and Lands consecrated to God; the pulling down of Churches and Monasteries; the Profanation of holy Vessels, and other Furniture dedicated to the divine Service; the enervating of Church Discipline; the abolishing of Fasts, and of all other penitential Exercises; the discarding of the monastick Life so much esteem'd by the ancient Fathers; the abrogating, or laying aside, the ancient canonical Hours of Prayer, &c. not to speak of a general Inundation of broken Vows, in all the first re-forming

forming Ministers, and a Deluge of Impiety, Profaneness and Irreligion in their Followers. Could that Tree be good which produced such Fruits as these? But these were not all.

2. Another Kind of Evil which sprung from the Reformation, was an innumerable spawn of Heresies and Schisms. For no sooner had *Luther* set up the Standard of Rebellion against the Mother-Church, and advanced private Judgment into the Place of Church-Authority; but immediately, as if all Hell were broke loose, an incredible Multitude of Fanaticks and Enthusiasts every where started up, who renew'd almost all the ancient Heresies, and invented a great Number of new ones. The chief of them are enumerated in *Alex. Rossé's Religions of Europe*, some of which have branch'd out since into many other petty Sects, besides new ones that are daily springing up from the same unhappy Source. Let us hear *Dr. Walton* in his Preface to his *Polyglott*: “*Aristarchus*, heretofore, could scarce find seven wise Men in *Greece*: But with us, scarce are to be found so many Idiots. For all are Doctors, all divinely learned; there is not so much as the meanest Fanatick or Jack-pudding, who does not give you his own Dreams for the Word of God. For the bottomless Pit seems to have been set open, from whence a Smoke has risen, which has darken'd the Heavens and the Stars; and Locusts are come out with Stings, a numerous Race of Sectaries and Hereticks, who have renew'd all the old Heresies, and invented monstrous Opinions of their own— These have fill'd our Cities, Villages, Camps, Houses; nay our Churches and Pulpits too, and lead the poor deluded People with them to the Pit of Perdition.” So far this learned Protestant.

3. But the Reformation did not only give birth to this great Variety of monstrous Opinions and Heresies, but also to another still more cursed Pro-

geny; viz. of Atheists, Free-Thinkers, Latitudinarians, which is become now so numerous, and so powerful, that it has almost quite extinguish'd, in this Nation, both the Belief and Practice of Christianity. Such Weeds as these were never once discover'd amongst our Catholick Ancestors; but immediately grew up, upon the broaching of the Reformation, and are the natural Product of that boundless Liberty of thinking and acting, which the new Religion has introduced.

4. But, perhaps, some one may imagine, that whatever other Fruits the Change of Religion might produce, at least Men's Lives and Manners must have been improved by the Reformation; as we find by all Kind of Monuments there has always been a most remarkable Change of Men's *Lives* for the better, where-ever Christianity has been first establish'd. But to the great Discredit of the Protestant Cause, their own Historians, and the very chief of the Reformers themselves, have loudly complain'd, that Men, after embracing their reformed Gospel, grew daily worse and worse. So *Luther*, *Postillâ super Evang. Dom. 1. Adv. Calvin. L. de Scandalis. Welfangus Masculus in Locis commun. de Decalogo*, p. 85, &c. The same is acknowledg'd with regard to *England*, by *Dr. Heylin*, *Hist. of the Reform.* p. 94. where speaking of *King Edward's* reforming Re:gn; he complains of the great Increase of Viciousness in all Sorts of Men. And *Bishop Ridley*, (who was an Eye-witness) in his Discourse, entitled *England's Lamentation*, speaking of the same Times, says, That *Leachery Oppression, Pride, Covet usness, and a Hatred and Scorn of Religion, were then general'y spread among all People, chiefly those of the higher Rank.* Hence the celebrated *Erasmus* [Epist. ad *Vulturium Neocomum*, Anno 1529.] desires the whole Reformation to shew him so much as one Man, who had been reclaimed from Vice by their new Gospel. "Take a view, says he,

he, " of this Evangelical People [he speaks of the Followers of the new Religion] " and see whether they are less addicted to Luxury, Wantonness or Avarice, than those whom you detest. Bring me one, if you can, who by this Gospel has been reclaim'd from Drunkenness to Sobriety, from Fury and Passion to Meekness, from Avarice to Liberality, from Reviling to Well-speaking, from Wantonness to Modesty. I will shew you a great many who are become worse thereby than ever they were." And afterwards: " Perhaps, says he, 'tis my Misfortune; but I never yet met with one, who does not appear changed for the worse. What you make Profession of [*viz.* restoring the Gospel-Truth buried for 1000 Years] " is an arduous Undertaking; and more difficult than what the Apostles themselves undertook; nor have you any Prophecies or Miracles [as they had] to support your Credit. Now if your Lives and Manners too are so far from recommending your Doctrine, that they are a Discredit to it; if neglecting this Kind of Recommendation, you trust to the Conspiracies of wicked Men, to seditious Tumults, to satyrical Libels, to Arms, to Tricks and Deceits; I am loath to tell you what my Fears are for yourselves; but I pity more so many thousand People, who will be involved in the same Calamity." Tom. 9. *Basil* 1540. And in another Epistle [*ad Fratres inferiure Germaniæ*] " Some Persons, says he, whom I knew formerly innocent, harmless and without Deceit, no sooner have I have seen join'd to that Sect [the Protestants] " but they begun to talk of Wenches, to play at Dice, to leave off Prayers, being grown extremely worldly, most impatient, revengeful, vain, like Vipers tearing one another—I speak by Experience." so he.

I omit many other Arguments that might be alledged against the new Religion, from the Divisions, Factions and Schisms which immediately commenced amongst the very Apostles of the Reformation; their irreconcilable Hatred to one another; the tragical Ends of many of them; their Inconstancy in their Doctrine, Uncertainty in their Resolutions, and a perpetual Itch of changing and reforming again what they had just before set forth; their affected Obscurities, Equivocations, and such like unchristian Artifices in their Confessions of Faith, &c. Concerning which the Reader may consult the Learned Bishop of *Meaux* in his History of the Variations of the Protestant Churches. But 'tis now Time to come to a Conclusion.

C O N C L U S I O N.

I Shall conclude by exhibiting a Short Abstract, in the Way of Recapitulation of the many Arguments, Motives and Grounds, by which the Old Religion is supported; which convinced me, and do still convince me of the Necessity of adhering to the ancient Faith, preferably to all new Sects and Opinions in Religion.

1. Then, the *Old Religion* is strongly supported by *plain Scripture*, by *undeniable Evidence of the Word of God*, and that in the main Controversy on which all the rest depend, *viz.* That of *Church and Church Authority*. Innumerable Texts both of the Old and New Testament (quoted Chapter I. Sect. I.) bear witness to the *perpetual Visibility, Unity, Sanctity, Catholicity* and *unerring Authority* of Christ's Church; all these Scripture Testimonies evidently speak of a Church founded by Christ and his Apostles, and spread far and near throughout the Earth; of a Church which from this Beginning should ever flourish till Time itself should end;

ever one, ever holy, ever orthodox; founded upon a Rock, proof against all the Powers of Hell; secured against Error by the perpetual Presence and Assistance of Christ, her King, her Head, her Shepherd and her Spouse: ever taught and directed by the Holy Ghost, the Spirit of Truth; furnished with a Succession of Pastors divinely appointed, and divinely assisted, favour'd by a solemn Oath, promising her God's Peace and Kindness for ever; and that his Spirit, the pure Profession of his Words, his Light and his Sanctuary should be with her for evermore, &c. Now 'tis as evident as any Thing can possibly be, that this ever-subsisting and unerring Church, to which all these Texts of Holy Writ bear Testimony, can be none of the Protestant Sects, or any other but the Old Religion: Because none of those Sects have had this perpetual visible Being; they are all but of late standing, and all build upon a Supposition directly contradictory to those Scripture Texts, viz. That the whole Church before their Times was gone astray, and was corrupted by Error. Thus plain Scripture bears Testimony to the Old Religion, and condemns all Pretenders to Reformation.

2. The Old Religion is also strongly supported by Arguments taken from the Rule of Faith, and Judge in Controversies of Religion. For the Protestant Rule of Faith and Judge in Controversies is the Letter of the Scripture, not as interpreted by Church, Councils, Fathers, or Church Guides, but as interpreted by every private Christian for himself: This wretched System all modern Sects have been forced to embrace, in order to maintain their pretended Reformation; which having been anathematized at its first Appearance by Church Authority, they had no other resource but appealing from all other Tribunals to their own Interpretation of the Scripture, that is, to their own private Judgment. Now such a Rule of Faith as this must needs un-
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hinge all *Faith*, and resolve it into uncertain Opinions and private Fanſy: and ſuch a *Judge of Controverſies* as this, can ſerve for nothing but to make *Controverſies* *endleſs*, as Experience has demonſtrated, and to open a wide Gate to all kind of Confuſion and Error. Whereas the Catholick Rule of *Faith* (which is *the Word of God, as interpreted by the Church of God*); and the Catholick Judge in Controverſies, (which is this ſame *Church of God* in her Councils, Guides and Paſtors, the Succeſſors of the Apoſtles) ſtands upon the ſtrongest Foundations, is ſupported by all kind of Arguments and Authorities of Scripture and primitive Tradition, has alone all the proper Qualifications of a Rule and of a Judge, and can alone answer the Ends of a Rule, and execute the Office of a Judge.

3. *Church Authority* furniſhes us alſo with another invincible Argument in favour of the Old Religion: Theſe Councils, Paſtors and Church Guides of divine Appointment, whom the Faithful in the Old Law were commanded to hear, and follow in all religious Controverſies under Pain of Death, *Deut. xvii. 8, 9, &c.* and in the New Law, to obey even as Chriſt himſelf, *St. Luke x. 16.* Theſe *Embassadors for Chriſt*, *2 Cor. v. 20.* theſe *Ministers of Chriſt*, and *Stewards of the Myſteries of God*, *1 Cor. iv. 1.* whom Chriſt has ſent even as his Father ſent him, *St. John xx. 21.* and whom he has given to the reſt of the Faithful, that they might henceforth be no more Children, *toſſed to and fro, and carried about with every Wind of Doctrine* — but *ſpeaking the Truth in Love, might grow up into him in all Things, which is the Head, even Chriſt, &c.* *Eph. iv.* In a Word, theſe Paſtors of God's Church, Guardians of his Truth, and authentick Interpreters of his Holy Word, are and always have been on the Side of the Old Religion. All lawful General Councils that ever have been held,

held, were always joyned in Communion with Rome; and by such Councils, or (which comes to the same Thing) by the concurrent Doctrine and Practice of the whole Body of Bishops and Pastors Successors of the Apostles, all the Tenets of the Old Religion were declared and settled long before any Protestant Sects had either Name or Being in the World: And this same venerable Authority immediately declared against all Protestant Sects and their Tenets at their first Appearance. Therefore the whole Weight of Church Authority (which by the Scripture is so great) is all on the Catholick Side.

4. *Antiquity* is also most manifestly on our Side: For the *Old Religion* had certainly Possession of all *Christendom* for many Ages before any of the opposite Professions were so much as thought on. *Old Possession* (*olim possideo, prior possideo*. Tertul. de Præscrip.) was the Plea of our Ancestors, against all Sectaries, fifteen hundred Years ago; the same is our Plea to this Day. *Protestancy, Presbytery*, and other modern Sects were never heard of till fifteen hundred Years after Christ; therefore they came fifteen hundred Years too late to be the Religion of Christ. This Argument from *Old Possession* is very considerable; because Truth is always more ancient than Error; and Christian Truth, established by the Preaching, Miracles, and Death of the Son of God, and built upon his Promises, and the perpetual Assistance of his Spirit, could never be conquered by Error, nor consequently stand in need of a *Protestant Reformation*.

5. *Apostolical Tradition* stands also plainly on the Side of the Old Religion; and therefore is cried down by the Abettors of Novelty. By all the Rules, which the Ancients have given to discern and judge of the Traditions of the Apostles, our Tenets are Apostolical, and those of our Adversaries foreign and spurious.

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6. The Holy Fathers and all the ancient Doctors of God's Church are likewise on the Catholick Side; and that by the Confession of many of our Adversaries, and the Evidence of their Writings. Neither could they without giving up all their Principles, and the Arguments which they perpetually urge against the Sectaries of their Times, ever have renounced Church Authority to embrace a Protestant Reformation: Much less if they had seen it introduced, as it was, by Apostates from their religious Vows, who had notoriously broken their first Faith to God, to marry Nuns.

7. *Heresy* and *Schism*, so much condemned by the Word of God and primitive Christianity, as heinous Crimes and inconsistent with Salvation, must either be reduced to empty Names, and meer *Chimeras*, that never had a Being upon Earth, or they are visibly chargeable upon all new Sects, which from their very first setting out protested against the Doctrine and separated from the Communion of all Churches in the World; and consequently of the true Church of God, wheresoever she was: For God had then, and always has a true Church upon Earth, if the Scripture and Creed be always true. Hence the Marks which the Word of God and the ancient Fathers have given us, by which we are to know and distinguish heretical and schismatical Congregations, all plainly agree to modern Sects, but none of them all to the *Old Religion*; which, even by Principles acknowledged by her very Adversaries, is cleared from the least Appearance of the Guilt either of *Heresy* or *Schism*.

8. The Creed itself is plain for the *Old Religion*, and directly opposite to the Pretensions of all *reforming Sects*: The Belief of the *Holy Catholick Church*, is, and always was, a *fundamental Article* of

of Christian Faith, professed by Christians of all Ages and of all Nations in their very *Creed*; and in such Manner professed, as not only to believe a Church that was heretofore, or a Church that hereafter *shall be*, but a Church that now and always is, and is *holy* and *Catholick*, and consequently always *Orthodox* in her Faith and Doctrine. This, if the *Apostles Creed* be true, is, and always was a *divine Truth*; therefore the contradictory System, of the whole Church having been at any Time *unorthodox*, so as to stand in need of a *Reformation of her Faith*, which is the Pretence of all Protestant Sects, is an *heretical Error*, which condemns the very *Creed*, and is condemned by it.

9. All the Marks of the true Church of Christ, set down in the *Apostles* and *Nicene Creeds*, agree to the old Religion: She is *One*, She is *Holy*, She is *Catholick*, She is *Apostolical*. No other Sect can claim these Marks. And first, as to *Unity*, it was manifestly wanting to the pretended Reformation from its very Birth: The Reformers from their first setting out took quite different Roads, to an utter Breach of Communion; and scarce two of their Followers, to this Day, agree throughout in their Sentiments of Religion, either with one another, or with their first Teachers: Whereas the Children of the *Old Religion* all agree in *one Faith*, and *one uniform Profession of Faith* [viz. that published by *Pius IV.*] all are joined in *one Communion*; all obey *one Church Authority*; all are subject to *one chief Pastor*: So much have they the Advantage in point of *Unity*.

10. The *chief Pastor* to whom the Followers of the Old Religion adhere, is the Successor of *St. Peter*, on whom Christ founded his Church, and to whom he gave the Keys of the Kingdom of Heaven, *St. Matth. xvi. 18, 19.* to whom he committed the
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Care of all his Sheep, St. *John* xxi. 15, &c. and for whom he prayed that his Faith might never fail, St. *Luke* xxii. 31, 32. we alone communicate with this Chair of *Peter*; and by an illustrious Succession of Bishops in this *principal See* (undoubtedly derived from the Apostles) with whom the Holy Fathers, and innumerable Saints of all Ages and of all Nations have ever been joined in Communion, we demonstrate our Religion *Apostolical*. This Chair of *Peter*, according to the most ancient Fathers, was to be ever the *Center of Unity* to all true Christian Churches; and the Communicating with the Bishops of this See is urged by the Ancients as a certain Mark to distinguish true Christians from false ones. This Mark agrees to none but the Old Religion.

11. Another Character of the true Church is *Sanctity* or *Holiness*: which, whether we speak of Holiness of Doctrine, or of Manners, was visibly wanting to the very Apostles of all the *reformed Sects*; and has been conspicuous in all Ages in many eminent Members of the *Old Religion*, as is demonstrated to the Eye by a Catalogue exhibiting a Succession of them in every Age down to this Day, in the *Catholick Communion*. Our Church then alone is the *Church of the Saints*, therefore our Church is the true *Church of Christ*.

12. As to the third Mark of the Church, expressed by the Word *Catholick*; the very Name itself was looked upon by all Antiquity as a Note of the true Religion. This Name was originally appropriated to the Church of Christ, to distinguish it from all heretical and schismatical Congregations; and was consecrated by being inserted in the very Creed of the Apostles: To this Name the holy Fathers in their Writings against Sectaries usually appeal, as a plain Proof that their Communion, which alone had Possession of this Name, was the Church of the Apostles.

files. And as for other Denominations, which any Societies have taken to themselves from their first Teachers, or their peculiar Tenets, or any Innovations or pretended Reformations in Religion; they were esteemed by all orthodox Antiquity as Badges of Error, and infallible Marks of Synagogues of Satan. Now the *Old Religion* alone has Possession of the Name of *Catholick*: All other Sects have adopted other Names, by which they are commonly called, both by themselves, and by the whole World. Therefore the *Old Religion* alone is the Catholick Church of Christ.

13. And as the *Old Religion* alone has inherited the Name of *Catholick*, so she alone has inherited the *Universality* signified by that Name; which is so often in Scripture promised to the true Church of Christ, and cannot in any tolerable Sense be attributed to any modern Sects of Pretenders to Reformation, much less could agree to any of them three hundred Years ago, when their Religion had no Being upon Earth. The true Church of Christ, according to the Scriptures, is the Church of *all Ages*, and more or less of *all Nations*: Ours alone is such, which has Preachers and Missioners every where. Others Sects have no Share in this *Catholicity*.

14. The *old Religion* has also inherited the Blessing, which God by his Prophets promised to the Church or Kingdom of Christ; *viz.* of bringing over Infidel Nations with their Kings to the Faith of Christ. This has been seen in every Age in the old Communion: No modern Sects, with their reformed Gospel, have ever been able to do the like. Therefore God and his Church is with us, and not with them.

15. As to the fourth Mark or Character of the true Church of Christ, set down in the *Nicene Creed*,
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and expressed by the Word *Apostolick* or *Apostolical*. 'tis evident that no new Sect, or any other but the old Communion can have any Claim to it. No Sectaries can, with any Manner of Probability, pretend to an uninterrupted Succession either of *Doctrine*, (as far as relates to their *distinguishing Tenets*) or of Communion, or of *Pastors*, or of *Commission* to preach and administer the Sacraments, derived to them from the Apostles of Christ: And therefore they can in no Sense be an Apostolick Church, or any Church at all. The *old Religion* alone inherits this uninterrupted Succession in all its Branches; we alone are the Heirs of the Apostles.

16. But nothing makes more for the *old Religion*, than an impartial View of the first Origin of all these *new Sects* of Pretenders to *Reformation*. Every Circumstance that attended the *Change of Religion* introduced by these *Reformers*, demonstrates, that God had no Hand in the Work. The first Author of this grand Revolution [viz. *Martin Luther*] in the Beginning stood alone in Defiance to the Gospel, and the continual Reproaches of his Conscience against all Churches upon Earth, and consequently was to be look'd upon no better than a *Heathen and a Publican*, St. Matt. xviii. he broke thro' his most solemn Vows, by marrying a Nun: He learnt the chief Article of his Reformation, as appears by his own printed Works, from the Devil: He broached many abominable Doctrines repugnant to the first Principles of common Christianity: His Writings breathe nothing but Pride, Passion, and Fury against his Adversaries, even to the Degree of being ever ready, as appears throughout his Works, to sacrifice *the Truth* to his Revenge. Can a Religion be good for any thing that had such a Man as this for its *Father and Founder*? The other chief Authors, Promoters and Abettors of all the new Sects, were generally wicked Men, as both
their

their Writings and their Actions demonstrate. The *Motives* which set these Men to work were visibly bad: The *Means* they employ'd to compass their Ends were illegal and unchristian: And the *Fruits* which ensued both in Church and State, and in the Lives and Manners of Particulars, were such as a good Tree could never have produced. All which Things, as they are undeniably plain from History, clearly shew, that none of these new Sects have any Share in the Church of Christ; which therefore must be sought for elsewhere, *viz.* amongst the Followers of the *old Religion*: There Christ left it, and there alone we shall find it.

F I N I S.



21 JU 66

When arriving at D.C. y^e young convert
was 2 months short of 12. He justified
y^e choice of Mr Gother, advanced
rapidly in his studies & in y^e course
of piety as may be seen at length
in y^e Life by Mr Charles Butler in
serted in y^e 2^d Vol of y^e Cath^{ol} Spectator ^{for Aug. 1744}
where we find 12 years were required
to complete a regular course of study
which having done B.C. was appointed
Prof of Poetry. then of Rhetoric & on
y^e 8th Sept 1713 of Philosophy, having several
years before taken y^e College Cath.
He was made Priest 28 Sept 1716
& July 1718 Prof. of Divinity & y^e year
following passed Bachelor & Licentiate
of Divinity. On y^e resignation of Mr Dic-
kinson July D.C. was appointed vicar
for 10 years & then went upon y^e Mission
18 Aug 1730 At. Butler succeeding as Prof
of Divinity. D.C. was not afraid of contro-
versy 1734 5 he exposed y^e Father Hall
preachers Barber Chapman Chandler &c
& 1729 in y^e Cath^{ol} Christian instructed
refuted y^e Letters of Conyers Middleton
from Rome in an interesting Preface
Prot. were alarmed by both & y^e Cath^{ol}
champion was threatened with y^e penal
Laws & advised to retire awhile to D.C.
after 25 years discharging y^e duties of y^e Ministry

When he arrived at Donay & Witham
was Pres: & on his death 29 May 1738
Many wished to succeed but Bp
Benj. Petre prevailed in getting him
for Coadjutor of London at the consecration
consecrated 29 Jan 1741 He translated
Boudon on the presence of God & wrote
or edited Mannings Devotion of Cath to
y^e B. V. M. truly stated. The events of 1745
caused distress to many for a short time
1753 he exerted himself with Edw. D. of
Norfolk to prevent y^e act for marriage
being celebrated in a Prot. church though
declared only for y^e civil legality & he
required y^e Cath to be previously mar: by a
Priest. The act was only for Eng & Wales.
In 1758 Bp Petre died when Bp (becoming
very ill) got y^e Hon James Talbot B of Rethel
for Coadj consecrated in Aug. Bp D. Munkott
had been executed 17 July 1681 105 & at Wood
regraved 1704 still Cath: were exposed & in
1724 Mat Atkinson imprisoned 30 years & there
D. P. was prosecuted but y^e case was not proved
But y^e Rev J^o Bay Malony was sentenced to per-
petual imprisonment Rev Jas Dillon & 4 others
were acquitted & 29 June 1764 Rev Jas Webb also
by Lord Mansfield y^e & Payne y^e Prot Corporation
indicted y^e Lord Talbot who escaped for want
of evidence. Cath however had to pay double
land tax & full y^e penal laws were relaxed
1774 by y^e Bill of Sir Geo Saville which
was followed by y^e riots in May & June 1780.
He retired to Mr Mawhoods at Hinchley 2
June for a few days & 10 Jan 1781 was struck
with y^e palsy while at dinner rec^d y^e last rites
& D. on 12th aged 89. 3. 13 buried at Milton 22

Mr Butler gives a long list of
his works with some criticisms.
In *Mr. Priests &c* from 1577 to 1685
he observes much still remains to be
done which will shew y^e persecution in
Eng^d & Ireland to have been one of y^e most
cruel. The Doct^r Chan^r have declared that
Ireland had been with y^e exception of
5 or 6 its families confiscated once
y^e some cons^o part twice or perhaps three
in the course of a century - The treasures
at Burton Constable &c are not exhausted.

2 In his grounds of y^e Old Religion
[which we find here p^t at Augusta in 1742]
Dr Corderius ^{disputed y^e validity of y^e Eng^d Prot}
clergy which was at that time a subject
of warm controversy. Under Elie Dr Har
ving & Stapleton had strenuously con-
tended them against Dr Jewell & Horn
several subsequent publications kept
y^e controversy alive. In 1773 [it should
probably be 1723 &c] Courayer, Canon
regular of S. Genevieve & Librarian
of his Dissertation on y^e validity to
which many replies were made, y^e best
by Le Quien, to which he p^t a Defence
thought too favorable to y^e Ch. of Eng^d.
& condemned by M. de Belzunce Bp^g of
Marseilles, by 20 Bps at Paris 1727
by y^e Bp of Embrun & finally by Ben X^o.
The Canon went either to y^e Cath. or Prot.
Church as most convenient & was at last
a Sorinian b: 1641 d. 1788 aged 95.]